

PRIMA PARS

PARVI OPVSCVLI,

Scripta per *Milonem*

Sandys, Militem.

THE FIRST

PART of a Small

Worke, written by

MILES SANDYS,

Knight.



LONDON,

Printed for *William Sheares.*

1 6 3 4.

PRIMA PARS

PART I OF VOLUME

Scripta per Almonem

secundum Almonem

46

5

9

105





GYNDANES

TO

ABAVCVS;

That is, MILES SANDYS
Presents his best Love,
Respect, Service, or what
you will in this Sense, to
Henrie Sandys.

My *Alter Ego,*



If it may stand
with Truth,
that the Em-
perour *Vessa-*
fian, for everie day
A 4. through

The Epistle

through the yeare, made
some good Law for the
Common-wealth, ex-
cepting two daies in the
moneth of *Februarie*,
in which hee was ledde
away by the sensualitie
of pleasures from the
Publicke good; (the re-
membrance of which
neglect caused the in-
dustrious Prince to a-
bridge the Moneth of
two dayes:) Or that *To-
stius* (for which *Storie*
fames him) did, from
the day of his Birth, to
the day of his Death,
penne a sheet of Paper
for

for every day, through
his life at least; mea-
ning, That wherein his
Youth had beene defe-
ctive, his Age had made
it good; And, that the
fruits of his riper yeares
had supplied the slips of
his Minoritie. If either
of these Instances will
carry truth, then, questi-
onlesse, I am not to bee
blamed for that small
space of late, wherein
I have been wholly ad-
dicted to Studie, and
Reading: And amongst
my busied thoughts,
have made choice of A-

The Epistle

*pelles Poësie, Nulla dies
sine lineâ* ; which cannot
bee taxed, unlesse it
bee by those, who will
say, there was *Nulla linea
sine die*. What to write
of, I made my Books my
Counsellours : for they
were ever so open heart-
ed to mee, that they
would acquaint mee
with others, and in-
forme mee of mine
owne Faults without
Flattery. They told me,
Divinity was too deepe
for my Capacitie, Geo-
graphie too laborious,
Historie so various, and
so.

Dedicatorie.

So full fraught with uncertainties, that once begun, never at an end. And so *ab Arte ad Artem*, à *Scientiâ ad Scientiam*, &c. At last, in this time of scarcitie, they advised mee to write *De Moribus*. And herein I conceived, the *Four Cardinall Virtues* were most necessarie, since they are the Heads of Morall Philosophie. But, because the name of Philosophie seemeth odious to ignorant eares, I thinke it not amisse to instruct their
sim-

The Epistle

Simplicite, in telling them in the words of Saint Augustine, If Philosophers have spoken that which is true, we ought not onely to beleve it, but retaine it as our owne.

There is a Divine, a Naturall, and a Morall Philosophy.

The Theological Philosophy is that Knowledge, or Rudiment of Knowledge cōcerning God, which may bee obtained by the Contemplation of his Creatures, which Knowledge may be truly termed.

Dedicatorie.

med Divine in respect
of the Object. As for
the Naturall, I will
leave it, for the most
part, to the Naturalists.
And for the Morall; If
it please you to observe
it in its Sapientiall part.
Read *quod sequitur*, I
doubt not to give some
satisfaction herein, since
all Professions are from
Philosophy, served and
supplied.

That I have inter-
mingled my Discourse,
I want not Authority
for it: *Plato* mixed
Philosophy with Theo-
logy.

The Epistle

logy: Aristotle with
Logicke: Proclus with
the Mathematickes.
Reade Saint Augustine,
Bernard, Gregory, I
dare say, almost all the
Fathers have linked
Morality with Divini-
ty. Nay goe to the sa-
cred Text, and you shall
find golden Philosophy
inserted in holy Writ:
I have heard it delive-
red in the Pulpit by a
reverend Penman, That
Solomon reduced his
three Divine Tracts to
the order of Philoso-
phy: As if in his Pro-
verbs

Dedicatorie.

verbs he had tutored his
Sonne with Morality;
In his *Ecclesiastes*, by
a Didacticall Discourse,
he had read a Naturall
Philosophy Lecture;
And in his *Diviner
Canticles*, had framed a
speculative supernatu-
rall Dialogue: Nor
was his Reason to bee
disallowed of, since it
did proceed from that
learned Expositor, *Hugo
de Sancto Victore*.

Now first, if it should
bee asked wherefore I
write; since I have be-
gun to build my House,
before

The Epistle

before my stones are gathered; like an ill Cooke, serving up my Dishes before they bee seasoned. I answer, that the Activest part of Man is his Mind; I thought it not fit, that it should be eaten away with the Rust of Idlenesse; Idlenesse being the Grave of Living Man, a thing wherein life dieth; the use of Bookes being to encrease Knowledge, and to bring forth the Dead speaking with the Living. The Dew of Heaven looseth it selfe
in

Dedicatorie.

in the Earth, unlesse it
bee collected into some
Receptacle: So learning,
and Knowledge soone
perish, and vanish into
Oblivion, if they be not
preserved in Bookes.
Secondly; why I quote
my Authors, it being
thought by some Pe-
danticall. I answer, I
would not bee behol-
ding to so many Credi-
tors, without giving
them some note under
my hand. And if mista-
ken Criticks will but
looke backe, and search
Antiquity, they may
find

The Epistle

find that in those flourishing yeares in the nonage of *Nero*, the Common-wealth was never better governed, then it was by *Seneca* a Pedant : So was it in the minority of *Gordianus* by *Mesellinus* : Nay goe to the Bishops of *Rome*, you may find *Pius Quintus*, and *Sixtus Quintus*, were both Pedanticall Friers, and never better government then in their times. I have endeavoured to hit the Truth, therby to muzzle the Mouth of
Con-

Dedicatorie.

Contradiction : For
as I would not please
any in their faults, so I
would not bee faulty to
please any. Lastly, why
I direct this Virtue to
you; It is not because I
think you want it, but,
by reason of your fa-
miliarity with it, I sup-
posed you to bee a fitter
Iudge of it. True it is,
the vanity of most
Writers hath beene to
throwe their wit in
Inke, as Mad men doe
stones in the Aire, not
caring whom they hit;
being.

The Epistle

Being free of the Wit-
brokers, uttering none
but stollen Wares, with-
out Acknowledgment;
making their Braines
Quivers of Iests, travel-
ling in their studies till
they are delivered of
the Aire. What I have
done, I thinke I may
avouch, since I was so
thrifty, as not to pur-
chase papers, lest I
should be forced to pay
more for the Silence,
then for the Worke.

In that I write not
Great words, nor High-
borne

Dedicatorie.

borne Language, it is,
because I have seldome
found a Verbalist, a
Materialist, great Words
being commonly atten-
ded on by little Iudge-
ments. To please all
men in one thing is im-
possible; For the same
cause, that made Demo-
critus laugh, made He-
raclitus weepe. The
skilfullest Fisherman,
that ever was, could
never please all Fish
with one baite; Nor
the solideft Writer all
men with one Booke.
The

The Epistle

The generall Fancy of the World being like *Phuarebs* Moone, who desired her Taylor to make her a Peticote, but before the Taylor had brought it home, the Moone was in another Quarter.

Now are there not some detracting *Mo-musses*, who (like the Booke-worme) live only to destroy Learning, lending long eares against them they love not? And perhaps supposing me to bee like a
Statue

Dedicatorie.

Seate in the High-way,
directing others, but
not following one step
my selfe: Or like *Nahs*
Carpenter, building an
Arke to save others, yet
cannot helpe my selfe,
taxing mee as *Diogenes*
did Musicians, saying,
They could skilfully
tune, and order the
strings of their Instru-
ments; but the affe-
ctions of their Minde
were disordered, and
quite out of tune. I am
apt to beleeve this and
more: For what Fle-
wer

The Epistle

wer hath entred into
the hive of their hearts,
which they have not
converted into poy-
son? Nor is this any
wonder, Truth had e-
ver but ill-favoured At-
tendants; *Veritas odium*
parit. Goe on then;
dart your quills of Cen-
sure, with the Porcu-
pine, at him, that touch-
eth you not. I must
rest satisfied, since it is
not in my power to tie
loose Tongues; yet I
wish, That all Malici-
ous power may loose
its

its sting : That Envie
may flie mens Soules ;
That it be blinde. Yet
I shall neither feare, nor
care. Onely I will say
to them that use it , as
Damodocus said to the
Milefians , That they
were no Fooles , yet
they did the same
things , that Fooles
did.

As for you , unto
whom I Dedicate it,
if my paines should
bee so fortunate , as to
bring forth such is-
sues , as may imprint
a the

The Epistle

the least Consolation
in your heart, then,
perhaps, I will goe
on with the three lat-
ter Cardinalls; know-
ing, that my Penne is
but as a Cypher in A-
rithmeticke, which,
without the Figure of
your Approbation, adds
nothing. If not, that
Penne, that wrote
this, shall ever be con-
fined to a Standish. If
it please you, I am
pleased. Howsoever, I
have given Satisfacti-
on to one, that heere-
in

Dedicatorie.

in approoves that Mar-
tiall Resolution:

*Hæc, si displicui, fuerint
solatia nobis:*

*Hæc fuerint nobis præ-
mia, si placui.*

CHRON.

IV: IESVS

HENRICVM SANDYS

AB HOSTIBVS

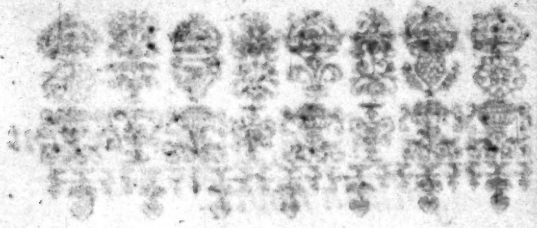
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MDC VVVVVV IIIL

1634.

Miles Sandys.

IN APPROVES THAT MAT-



TO

MY HONORED

Tutor

Warden of All Souls

College in

OXFORD

AS

SIR

THE



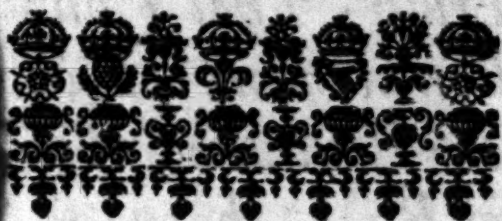
TO

Schoolers

among

proceeds

as



TO
MY HONOVRED
TVTOR Doctor *Astley*
Warden of All Soules
Colledge in
Oxford.

SIR,

I *T* is not un-
knowne to
schollers, and
among them ap-
provedly received for
a3 Truth,

The Epistle

Truth; That Children are more obliged for Education, then for Birth; the one giving the bare Being, the other the well-Being. The first I had by Nature: As for the other, In those Annis pubescentibus, when I was under your Protection, you advised, and set me forward with that care, which might have

Dedicatorie.

have made me enjoyed
it by Art, had I beene
so diligent a Scholler,
as to have followed
your highly to be com-
mended Instructions.
What I have now
wrote, you know, is all
in Generalls, which
none should take ex-
ceptions at. Yet lest
surmising Iudgements
should endeavour to
rivet Generalls into
the narrow and for-
ced

a 4

The Epistle

ced compasse of Particulars, I have purposely forborne divers notes of consequence. Yet whether in those now urged, or in the other suppressed, I vow and protest the Sincerity of my intent, that I never meant to make any particular person the subject of them, to whom, either by the lawes of God or Nature, I stand bound

Dedicatorie.

bound either in duty or
service: though false
murmures have tra-
duced me so farre, I
call my Judge in hea-
ven to the witnesse of
what my Pen sets
forth, that it was
(without any oblique
glancing toward the)
but a bare innocent
Essay of my weake
endeavours, and a
testimonie, that you
sent mee not from the
a 5 Vni-

The Epistle

Universitie so illiterate, as not to speake (though but imperfectly) my Mother tongue. May let ignominy light on mee, and mine ad perpetuum, if I deliver not the naked Truth of my harmelesse Intention. And further satisfaction then this, if I would, I could not give. And as for others, if there be
any

Dedicatorie.

any so simple, as to
demand it, they shall
have no other then
this. That I slight
their thoughts more,
then they can, or dare
my words. Yet let
them know, that, if I
had been bent to have
wrot Spleene, I would
have penned it with
such Characters of
blood, as should have
caused another De-
luge to have washed
them.

The Epistle

them out,

Nor should my prudence have presented her selfe to a publike view without her Associates, had not the usurped libertie of some endeavoured to have wronged mee in her, her in mee; Traducing the Authour, because they have little acquaintance with the Subject.

True it is, where
injuries

Dedicatorie.

injuries are done,
Mens thoughts are
commonly of ill dige-
stion: the nature of
wrong being not of an
easie concoction. Yet
none should wound
Reputation, nor set
too high price on
weaknesse. Detra-
ctors venemous spee-
ches are as Figures
drawne in water,
whose malicious words
not prevailing are but
like

The Epistle

like the Fooles bolts
shot upright, which in
the fall indanger their
owne heads. For
such Malefactors, I
conceive, neglect is
the best revenge, it
being greater glory to
avoyd Injuries by Si-
lence, then to over-
come them by Re-
plying. And here I
will make choice of
Plato's answer (if
neede require it)
who

Dedicatorie.

who receiving opprobrious words from his Enemies, being desired, he should not returne the like injurie, answered, Hee had not so much idle time, as to remember them.

But concerning your selfe, for your paines and care for my instruction, tam moribus, quam doctrinâ, I must give thanks.
Thanks.

The Epistle

Thankes I render as
freely from my Heart
as can be expressed by
Tongue or Pen.

May then the con-
tent of your minde
enjoy what it most
desires, or deserves.
May you live till
time shall sicken with
your age, And when
Death comes, May
you possesse the hope
of your well spent life
in Heaven. Such is
the

Dedicatorie.

*the Prayer of your
quondam Pupil, and
ever servant,*

Miles Sandys,



To the Reader.

Readers, I have found
that Prudence is

your friend.

See with you may find

it if not, you may let it

alone. If you command it

I am not the least

up: If you dislike it, I

am not the least

the less it is of your

some house, you may

have been with you

or



To the Reader.

REader, I here send
forth Prudence to
your view; if you
bee wise, you may embrace
it, If not, you may let it
alone. If you commend it,
I am not therewith puffed
up: If you dispraise it, I
am not therewith dejected.
An Essay it is of some few
stolne houres, that might
have beene otherwise lost,
or

The Epistle, &c.

or worse spent: And if
disfastfull Critiques shall
mis-interpret the innocen-
cie of my harmlesse mea-
ning, I shall but reply, and
play with their sporting
Censures, as doth Ben
Iohnson in his Play-
workes.

Their Praise or Dispraise is
to me alike,
Th'one doth not stroake me,
nor the other strike.

M. S.

The Epistle

of the Spirit



of the Spirit

of the Spirit

of the Spirit

Imprimatur. Tho: Weeks

R: P: D. Episcopo

Lond: Cap:

Domest.

The Epistle of Disputable

to the

The Epistle of Disputable



2 M

1800

Department, The War
R. P. D. B. B. B.
L. B. B. B. B.
D. B. B. B. B.

1800



A N
INTRODVCTION
to the foure Cardinall
VIRTVES.

CAP. I.

I Am to write like
to the report
of a superficiall
Traveller, who,
passing thorow
the confines of ignote Coun-
treyes, registers onely the
continents. I in like manner,
being but superficially read,
B and

and presenting that which
 slight knowledge cannot ex-
 actly performe, like to such
 a Traveller must record by
 view, by reading, and some-
 thing by report; report of
 Centaurs and Gorgons I list
 not, I have seene no new
 found Land, nor read of
 Magellanick Earth, I speake
 of no such Parts. *Partes ho-*
minum mihi sunt, my Trea-
 tise shall be reasonable and
 confined onely to the facul-
 ties of reasonable man, such
 as inchoats his happinesse in
 this world, and consummates
 his blisse hereafter. *Virtutes*
sunt, and those Cardinall;
 Cardinall if *Peraldus* mistake
 not for foure Causes. *Primo*
propter stabilitatem, ut Cardo
stabilis manet, licet ostium in
eo vertatur: sic ha quatuor
virtutes,

Peral.

*virtutes stabiles sunt, licet ea,
circa quæ versantur, sint in-
stabilia. Secundo, quia sicut
ostium Cardini innititur: Sic
bona conversatio bonis qua-
tuor virtutibus innititur.*

*Tertio, propter præminentiam
primæ sunt respectu aliarum.*

*Quarto, propter principalita-
tem: ceteræ enim virtutes ad
has aliquo modo reducuntur.*

First, for the stability, for
as the hinge of a doore
remaineth firme and un-
moveable, although the
doore be turned thereon: So
these foure Vertues are firme
and unmoveable, although
those things about which
they are conversant, are
moveable, uncertaine and
instable. Secondly, because
as the doore hangs on the
hinge, so all good conversa-

tion depends on these foure
 Virtues. Thirdly, for their
 Præminence, these being
 the first in respect of other
 Virtues. Fourthly, for their
 Principality: for other vir-
 tues some way or other are
 reducible unto these. *Disun-*
tur ha quatuor virtutes Car-
dinales ab Hieronymo & Am-
brofio, propterea quod ut fores
Cardinibus, Sic illis omnis
moralis vita honestas, & san-
ctitas fulciatur. Saint *Am-*
brose and Saint *Hierome* cal-
 led these foure Virtues Car-
 dinall, because that as gates
 are supported by hinges, so
 is the honestie and sanctitie
 of all morall life by these
 Cardinall virtues.

D. Hier.
D. Ambr.

But heere the opinion of
Menedemus, Ariston, and
 others

others, who abolishing all pluralitie and difference of Virtues, suppose there is but one onely Virtue, which is Prudence, and the same is knowne by divers names. For, consider wee what ought to bee done, or not done, then it carrieth the name Prudence. Consider we what is due in cōmerce, it hath the name of Justice. What in suffering, then Fortitude; and when we governe our lusts and affections, then we call it Temperance. For as fire, though it worke upon divers subjects, yet it is one and the selfe same fire; or as a knife, though it cut now one thing, now another, alters not it's property: no more doth a good man, being *tanquam ipsa virtus*,

though hee bee conversant
 in divers matters, and sundry
 affaires. True it is, no one
 Virtue can bee without
 another. Saint *Ambrose*
 saith, when they are per-
 fect, then are they joyned,
 but disjoynedly, no way can
 they be perfect. Because
 Prudence cannot be true,
 which is not just, valiant, and
 temperate; nor Temperance
 perfect, which is not pru-
 dent, valiant, and just; Ac-
 cording to that of Saint Gre-
 gory, *Ista virtutes ita in qua-*
dro sunt, ut una aliam non ex-
cedat, magna quippe est Pru-
dentia, sed, si minus est à vo-
luptatibus temperans, minus
in periculis fortis, minus in
operationibus iusta, profecto
minus est Prudens. Magna est
Temperantia, sed, si minus in-
telligit

D. *Ambr.*

D. *Greg.*

intelligit unde se temperat, si ad-
 versa sustinere per fortitudi-
 nem minus valet, atque in ti-
 more animum deiecit, si per
 preceptionem suam aliquando
 ad iniustitia opera prorumpit,
 minus est temperans. Magna
 est Fortitudo, sed si minus in-
 telligit, qua bona custodiat,
 quibus malis resistat, si mi-
 nus a voluptatis appetitu se
 temperat, Sed vincitur dele-
 ctatione; si Iustitia opera mi-
 nus tenet, atque aliquando ad
 iniustitia opera dominatione
 superatur, minus est fortis.
 Magna est iustitia, sed si mi-
 nus quam debet, inter iusta &
 iniusta opera discernit, si mi-
 nus cor a mundi delectatione
 temperat, si minus se contra
 adversa confortat, minus est
 iusta. Mensuretur ergo perfe-
 ctorum fidelium vita per qua-

drum, & tantum habeat spiri-
tualis atrij latus unum, quan-
tum latera singula quia unus-
quisque tantum prudens est,
quantum temperans; & iustus
tantum, quantum prudens,
temperans & fortis fuerit.
 And to this purpose saith
 Saint Bernard.

But if I have runne too
 long in Saint Gregories Qua-
 drature, his Elegance invited
 mee to it, nor will I make
 him to speake English, lest I
 should prejudice his better
 Dialect. The whole scope
 of what I have urged from
 him, is to shew, *Concentum*
& harmoniam, the harmo-
 nious concent and agree-
 ment of those virtues among
 themselves, and the mutuall
 dependencie of each one up-
 on the other, by way of uni-

on and communion, till they
all (as it were) conspire and
meet in one and the same u-
nity, which unity *Aristotle*
conceiteth, when hee sayeth *Arist.*
Prudence alone, and by it
selfe is no way perfect, ac-
cording to that saying, Hee,
that is prudent, is constant,
and hee, that is constant, is
without molestation, and he,
that is without molestation,
is without sorrow, hee, that
is without sorrow, is blessed;
therefore a Prudent man is a
blessed man, and Prudence
is sufficient for a blessed life.
These virtues are so conjoy-
ned together among them-
selves, with a certaine mu-
tuall copulation, as the mem-
bers of our body, and so a-
gree in amiable concord, as
musicall harmony, that I

B. 5. may.

Plato.

may say, this is that manifold order of rings, which Plato writeth to be drawn out of the Loadstone, and hence it may bee, that they are tearmed *Matres virtutum, connexa sunt sibi virtutes & coordinatae, ita ut, qui unam habet, habeat omnes.* Prima ratio est largitas Dei dantis: quia non dat unam sine aliâ. Secunda ratio est: quia sicut unum membrum indiget alio, sic est in virtutibus. Tertia ratio est, quia sicut in Citharâ, si defuerit una chorda, non erit harmonia perfecta: ita nec in animâ erit spiritualis melodia, nisi adsint omnes virtutes. Quarta ratio est, quia contra singula vitia sunt aliquae virtutes, unde oportet omnes virtutes habere, ut omnia vitia impugnentur:

nam

nam sicut miles mundi non est expeditus, nisi omnia sua arma habeat: ita nec Miles Christi, si aliqua virtus sibi defuerit. Quinta ratio est, quia sicut Stella & Planeta semper sunt in sphaeris suis: ita virtutes in animâ esse debent. Sexta ratio est, quia anima est sicut vas auri solidum, ornatum lapide precioso, id est virtutibus. Septima ratio est, quia anima est sicut hortus nobilis, cui non deest decor alicujus floris, vel arboris. Octava, quia anima est sicut Apotheca, cui deesse non debet alicujus radicis vel pigmenti Medicina. These vertues are so knit together by connexion and coordination among themselves, that whosoever hath one, hath all, saith Iohannes de Combis, and addes

r. b. de Comb.

Plato.

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nam sicut miles mundi non est expeditus, nisi omnia sua arma habeat: ita nec Miles Christi, si aliqua virtus sibi defuerit. Quinta ratio est, quia sicut Stella & Planeta semper sunt in sphaeris suis: ita virtutes in animâ esse debent. Sexta ratio est, quia anima est sicut vas auri solidum, ornatum lapide precioso, id est virtutibus. Septima ratio est, quia anima est sicut hortus nobilis, cui non deest decor alicujus floris, vel arboris. Octava, quia anima est sicut Apotheca, cui deesse non debet alicujus radicis vel pigmenti Medicina. These vertues are so knit together by connexion and coordination among themselves, that whosoever hath one, hath all, saith Iohannes de Combis, and addes

I. h. de Comb.

addes the eight following reasons, or at least, Illustrations for the same. The first reason is, The bountie of God the giver, because hee doth not give the one without the other. The second reason is, because as in the state of the Body, one member needeth another: so is it in the dependencie of Virtues. The third reason is, because as in a Harpe, if one string be wanting, there will not bee a perfect harmonic: so neither will there bee a Spirituall melodie in the soule, unlesse all Virtues are present. The fourth reason is, because against severall vices, there are severall Virtues: wherefore it behooveth to have all Virtues, that they may resist all vices: for

as

as the Souldier of the world is not skilfull, unlesse he have all his weapons: so neither the Souldier of Christ, if he want any Virtue. The fifth reason is, because as Starres and Planets ever are in their Sphæres; so virtues ought to bee in the soule. The sixt reason is, because the soule is (as it were) a sound vessell of gold, beautified with precious stones, that is, with Virtues. The seventh reason is, because the soule is (as it were) a fruitfull Garden, wherein the comelineesse of any tree or flower ought not to bee absent. Eightly, because the soule is, as it were, an Apothecaries shop, where there ought no herbe or rootes fit for medicine to be deficient.

Now.

Tullie.

Now that there are but
 foure Cardinal Virtues, *Tul-*
lie hath done mee the office
 to prove it; because Hone-
 stie (saith hee) stands upon
 foure parts; One of Know-
 ledge, another of Commu-
 nitie, the third of Magnani-
 mitie, the fourth of Mode-
 ration. Knowledge belongs
 to Prudence, Community to
 Justice, Magnanimity to For-
 titude, Moderation to Tem-
 perance. These foure ac-
 cording to *Beda* seeme to
 bee against Ignorance, Ma-
 lice, Infirmitie, and Concu-
 piscence. There are foure
 Cardinal Virtues (saith *Tho-*
mas Aquinas) whereof Pru-
 dence belongs to Reason,
 Justice to Will, Temperance
 to Appetite, and Fortitude
 to Anger; and each hath his

*Beda.**Th. Aquin.*

re-

reference, *peculiari quadam*
ratione, after a certaine pecu-
 liar manner; thus he argues:
 Every morall Vertue either
 belongs to Reason, or to Ap-
 petite; if unto Reason, it is
 Prudence; if unto Appetite,
 it doth either encline to an
 others, or to our own good;
 if to an others, it is Justice;
 if to our owne, it appeares
 either in brideling our Con-
 cupiscence, which is Tem-
 perance, or our Anger, which
 is Fortitude. To this pur-
 pose Saint *Augustine*, *Grego-*
rie and *Ambrose*: *Quatuor*
Paradisi fluminibus totam ter-
ram interfecantibus compa-
rant has quatuor virtutes, quae
uberrimis fluentis honestarum
rerum vitam nostram irri-
gant. If this suffice not, five
 arrowes may be drawne out
 of

D. Aug.
D. Greg.
D. Ambro.

of the quiver of holy Writ;
the first, from the foure Ri-
vers of Paradise: The foure
Rivers water Paradise; so
by these foure Virtues the
heart is watered, till it bee
made fruitfull, and is also
tempered from the heat of
carnall desires. The second,
from the foure colours, with
which the hangings of the
Tabernacle were graced,
which signifie these foure
Virtues, in which the orna-
ment of the Church con-
sists. The Hyacinthian be-
longs to Prudence, being of
an aëriall or celestiall co-
lour, whereby wee imitate
God and Angels. The Fla-
xie, having whitenesse, ap-
pertaines to Temperance,
because it makes *Candidam*
& *mundam animam*. The
Purple

Purple, to Fortitude, which is prepared *Sanguinem pro Christo fundere*. The Scarlet, to Justice, *propter zelum ipsius*. The third, from the foure ingredients wherwith the Oyntment was made, which annointed the Tabernacle, the Vessels and Ministers thereof. The Myrrhe belongs to Prudence, the Cinnamon to Humilitie, which is altogether Justice, according to that in *Matth*. For thus it becommeth all righteousness, that is, perfect Humilitie. Cassia, which growes in waters, to Prudence, which is nourished in the waters of knowledge. Calamus, that odoriferous tree, to Fortitude. These foure (the Oyle of divine love being added) make that
most

most sweet smelling savour of a good name, according to that of *Ecclesiastes*, *A good name is better than precious ointment*. The fourth from *Elias* his Chariot, the foure Virtues being (as it were) the foure wheeles in that fiery Chariot, by which the friends of God are taken up on high. The fifth, from the figures of *Ezekiels* foure Creatures, the Eagle, the Calfe, the Lyon, the Man. In the Eagle is figured Prudence, whose property it is, to watch in discerning things: In the Calfe temperance, the Calfe being ordained for Holy Sacrifice in the Law; in the Lyon Fortitude, and in the man Justice, which is the bond of humane society. Nor is Cardinall *Bellarmines* musically

Bellarmin.

musicall comparison altogether untuneable, who, writing on the ninety eighth Psalme, applies the four Instruments therein mentioned, to the four Cardinall Vertues. For saith hee, *Cithara Prudentia similis est, psalterium Iustitia, tuba ductilis Fortitudini, tuba cornea Temperantia. Cithara, variarum chordarum sonos miscens, unum dulcem contentum efficit: Sic Prudentia, varias circumstantias operis boni coniungens, perfectum opus reddit. Psalterium decem chordis instructum decalogum nobis representat, id est, omnia precepta Iustitia. Tuba ductilis malleorum ictibus extenditur, & formatur, ut sonum suavissimum edat; Sic Fortitudo, tribulationes, & angustias patienter*

*tienter ferendo, ita extendit
& perficit hominem dei, in
suavem sonum edat: Deni-
que Temperantia quasi durum
cornu carnem mollem exce-
dens, & superans, id est, Cor-
pus castigans jejunijs, atque
vigilijs, & in servitutem
Spiritus redigens, tubam Spi-
ritualem efficit. Hec apples
the Harpe to Prudence, the
Psalteric to Iustice, the
Trumpet to Fortitude, the
Cornet to Temperance. For
as the Harpe sending out the
sound of divers strings,
makes one melodious con-
cent; So Prudence joyning
together divers circumstan-
ces of well-doing, makes up
the perfection of good
workes. The Psalteric ador-
ned with ten strings, repre-
sents the ten Commande-
ments*

ments, that is, all the precepts of Divine and Morall Iustice. The Trumpet, as it is extended forth, and fashioned by the strokes of the hammer, that it might give a sweet sound, so Fortitude bearing patiently tribulations and troubles, enlargeth and perfects the man of God in such manner, that hee utters a perfect sound to all hearers. Finally, as the Cornet is made of hard horne, that growes forth, and overtops the flesh; so Temperance, as if it were of a hornish composure, is too hard for the flesh, by keeping under the body with fastings and watchings, till it bring it in obedience, and make a spirituall harmonie betweene the flesh and the

Prosp.

the spirit. Neither will
forget that luckie observati-
on of *Prosper*, who writing
of the foure Cardinall Vir-
tues, hath it thus: *Principa-*
les quatuor esse virtutes, non
solum Philosophi sentiunt, sed
etiam nostri consentiunt, si-
quidem totus orbis Oriente,
& Occidente, Aquilone, &
Meridie. Et ipse Adam vel
generale nomen, quod dicitur
homo, quatuor in literis: Cor-
pus quoque quatuor elementis,
& anima ipsius quatuor affe-
ctionibus explicatur; ideo vir-
tutes istas, quae tantam perfe-
ctionem in numero habent, sol-
licitè considerare debemus,
quia nihil perfectionis uspiam
fit, quod in istis virtutibus non
fit. That there are foure
principall Virtues is the con-
sent, not onely of Philoso-
phers

thers, but of us Divines also
 which the Father manifests
 us :) The whole world is
 expressed within the circum-
 ference of East, West,
 North, and South. And
 Adam himselfe, as also his
 generall name, which is *Ho-*
mo, is expressed in foure let-
 ters. His body likewise by
 foure Elements, and his
 soule by foure Affections.
 Therefore wee ought dili-
 gently to consider of these
 Virtues, which have in num-
 ber so great perfection, be-
 cause indeed no perfection
 is any where to be found,
 which is not found in these
 Virtues. Now to quarter
 out the Quaternion with
 Saint Bernard, and Hugo de
sancto victore; *Iustitia qua-*
rit, Prudentia invenit, Forti-
tudo

D. Bern.
Hugo de
S. Victore.

*tudo vindicat, & Temperantia possidet. Prudentia docet & informat, Iustitia ornat, & consummat, Fortitudo retinet & roborat, Tēperantia moderatur & discernit. Prudentia instructs, Iustice beautifies, Fortitude strengthens, Temperance moderates. Prudence in elegendis, Iustice in distribuendis, Temperance in utendis, Fortitude in tolerandis. And this is that foure-fold linke, that chaineth man to eternity. The last invites me on the left hand, *Non succumbere in adversis*, the third on the right hand, *Non elevari in Prosperis*: the second, a *Posteriori*, to satisfie *de Præteritis*, and now my insuing Prudence gives me a *Caveat de futuris*.*

Though it is held preposterous

erous in the Schooles, to
 divide before we define, yet
 let us know from whom, to
 whom, and then to my De-
 finition, What this Virtue is,
 because as *Chrysippus* tells
 us, each hath a peculiar
 qualitie, and therefore
 needeth a severall De-
 finition.

Chrysip.

C

The

The Originall of all virtue,
whence it springs.

CHAP. II.



Of the *à Qu*
whence Virtue
is derived, *De-*
um esse multis
modis ostendi-

tur, hoc enim fides recta testa-
tur, sacra scriptura loquitur,
comparatio rerum ad ipsum
idipsum indicat, sancti pradi-
cant, creatura clamant, ra-
tio naturalis dicat. And if all
these prootes were silent,
yet the heathens would con-
fesse a Divinitie in its O-
riginall, *Totius rerum natu-*
ra, origo & causa deus est;
God is the cause and begin-
ning of all things, saith *Plato*,
the Philosophicall Divine.

Plat.

Socra.

Socrates, no lesse a Divine Soc.

Philosopher, held, that there was but one God, and that

was *Alpha* and *Omega*: *Deus*

in unâ existentia omnia ha-

bet; God in one existence

hath all things, (sayd Dio-

nysius) *Esse omnium est ipsa*

divinitas, omne quod vides,

et quod non vides, the very

being of all things, whether

of things visible or invi-

sible is the Godhead it selfe.

And *Plato* affirmes, that vir-

tue is given us from God,

and not from men. *Mer-*

curius Trismegistus tells us,

that God is, *Principium uni-*

versarum, the originall of

the Universe. *Aristotle* con-

fessed, *Quod omnes antiqui de-*

creverunt, quasi quoddam re-

rum principium; ipsumque

infinitum; That all antiqui-

ties

Dio.

Pla.

Trif.

Arist.

Plla.

ties have decreed as it were, a certaine beginning of things, & the same infinit. For God, whosoever he be(saith *Plinie*) and in what place soever resident, is all Science, all Light, all Life, all Soule, and all of himselfe. As Philosophers conjecture, so the Fathers of the Church with all modern Divines justifie, that there is a Cœlestiall power from w^{ch} al goodnes flowes.

Sab.

Among the rest saith *Raimundus Sabundus* by way of similitude : *Sicut homo non dedit inferiori rei esse, ita neque sentire, neq; intelligere, ergo eadem manus omnia fecit, idem dominus, idem artifex omnia ordinavit, proportionavit, & limitavit*; Evē as a man hath not given power to any inferior thing, either to live, or

to perceive: so neither doth
man give unto himself, either
to be, either to live, either to
perceive, or to understand;
therfore the same hand hath
made all things, the same
Lord, the same builder, hath
ordained, proportioned, and
limited all things. Againe,
Deus est author & cōditor om-
nium rerū; God is the author
and founder of all things.
If of all things, then of all
goodnesse. *Omnia bona, quæ*
in hoc seculo habemus, per
gratiam dei habemus; All the
goods, which wee have in
this world (saith S. Bernard)
wee have by the grace of
God. Certainly hee is the
beginning of all things; the
Idea and Patterne of all
Good. He is that Almighty,
which wanteth beginning

Berna.

and ending, which, being made of none, hath by his power created all things, and therefore by some he is termed a Well, both because he hath all good things from himselfe, and also, for that hee doth communicate all good things from thence unto his creatures, without any hinderance to himselfe. *Superior verò, ratione, auctoritate, virtute, sapientiâ, omnibus Deus est, sub quo voluntariè vel invitè curantur omnes, qui regunt, vel regere cupiunt orbem. Quorum leges, velut aranearum tela sunt, Si divinis legibus adversantur: imò (ut acutiùs astringam) si non obsequuntur; God is, verely superior to all, in Reason, Authority, Virtue, Sapience, under whom voluntarily,*

arily, or against their will,
 all are curbed, who governe,
 or desire to governe the
 world, whose lawes are as
 the webs of Spiders, if they
 out crosse divine lawes; yea
 (that I may speake more
 closely) if they accord not
 with them (if *Simon de Cassia*
 erre not,) Sir *Thomas Elliot*,
 in his Dialogue betweene
Plato and *Aristippus*, urgeth,
 That Philosophers spake too
 little of God, since they did
 not conclude, that all good-
 nesse proceeded from him;
 and that hee was the Foun-
 taine and Principall thereof.
 For although they did, al-
 most all, acknowledge a dei-
 tie, yet the Philosophers di-
 vers opinions have justified
 that old Proverbe: *Quot*
homines, tot sententie. To

sim. de
Cass.
EH.

Lactan.

which purpose Lactantius writes very pithily, *Horum omnium sententia, quamvis sit incerta, eodem tamen spectat, ut providentiam unam esse consentiunt: sive enim natura, sive aether, sive ratio, sive mens, sive fatalis necessitas, sive divina lex, idem est, quod a nobis dicitur Deus;* All these opinions, though uncertaine, come to this, that they agree upon one providence, whether the same be Nature, or Light, or Vnderstanding, or Destiny, or divine Ordinance, and that it is the same, which is called of us God. *Dicitur Dominus quasi dans munus; & nota, quod dicitur dominus propter triplex munus:*

Propter

Propter { terra fertilitatem,
 aëris claritatem,
 temporis tranquillitatem.

Primum munus datur divinitus propter nostram sustentationem;

Secundum propter actionem;

Tertium propter contemplationem.

Hee is called the Lord, *Bonavent.* (saith *Bonaventure*) because (as the *Psalmist* acknowledgeth) he loadeth us with benefits; and note, that hee is called the Lord for a threefold benefit given us: for the fertilitie of Earth, the clearnesse of light, and the tranquillity of time. The first gift is given us from above for our sustentation; the second,

cond, for our action; the third, for our contemplation. *Omnes Corporis & animi vires, omnia membra nostra, Oculi, Aures, Lingua, Manus, Pedes, Affectus, & quicquid modo in nobis, ejus dilectioni, et obsequio totum intra et extra mancipetur, et sincere consecratur;* All the strength of Body & Mind, all our members, Eyes, Eares, Tongue, Hands, Affections, and whatsoever is in us either intrinsecall or extrinsecall, ought to obey, and sincerely consecrate themselves to his wil and pleasure (saith *Theodoricus*.) Volumes might bee written to this purpose, yet all would bee but so many *Items* to make up one sum, which are included in these words of *Clemens Alexandrinus*,

Theod.

Clem.

Alex. d.

drinus, which serve my turne
to conclude this poynt, Lau-
demus unum Patrem, & Fili-
um, unà cum Spiritu sancto,
qui unus est omnia, in quo om-
nia, per quem omnia, qui est
undequáq; bonus, undequáque
pulcher, undequáque sapiens,
undequáque justus, cui
gloria nunc est, &
in secula.

The

*The true Subject of Virtue,
to whom it properly
belongs.*

C A P. III.

Now let us determine the *Quibus*, and consider of Virtues subject aright: for here some scruple may arise from the different opinion of Philosophers and Divines: For, (saith *Aristotle*) this one Province belongs to a prudent man, *Vt rectè prospiciat*. Therefore certaine beasts may bee said to be prudent; to wit, all those that seeme to bee endued with an eagre desire of providing those things, which doe belong to the defending of their life, to
which

which purpose saith one :

*Nor are these creatures to bee
thought to bee*

*Quite void of th' intellectuall
facultie;*

*But that they can discerne and
understand*

*The language spoken in their
native land,*

*And might discourse, if to so
strange a wit,*

*Nature had lent them but due
organs fit.*

Lucan saith, It is reported,
that Elephants come out of
the Rabathæan woods, and
in a flood neere adjoyning
wash themselves, (as if to pu-
rifie) then prostrating fall
downe, & adore the Moone,
and with joy returne unto
the woods againe.

Lucan.

What if I should compare
this

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Lucan.

What if I should compare
this

Plin.

this Story of the Elephants
with that of *Plinie*? (per-
haps you would judge these
beasts wiser than some men)
who in his naturall Historie
thus rebukes men for their
pluralitie of gods; to beleieve
that there bee gods innume-
rable, and those according
to mens virtues or vices, to
wit, Charitie, Concord, Vn-
derstanding, Hope, Honour,
Clemencie, Faith, or (as *De-
mocritus* was of opinion) that
there were two Gods onely,
Punishment, and Reward,
makes mens idlenesse the
greater. Hereupon it is (saith
he) that sundry Nations have
gods named according to
their devotion; nay, some-
times hurts unto men have
been reckoned gods, which
superstition hath caused a
Chap-

Chappell to bee dedicated to the Feaver in the mount *Palatinum*, even by publike order from the State; Likewise an altar to *Arbona*, neere the temple of *Lares*; Besides an other erected to bad Fortune in *Esquilie*, which would argue, that there were more gods in heaven, than men on earth.

And what of those, that account beasts, and some filthy things for their gods. If all the ridiculous idolatrie mentioned in the olde Scripture were let slip, yet *Godwin* in *Godw.* his Antiquities will tell us, that at the last, inferiour creatures were canonized for gods, in way of thankfulness for benefits received from them; For which reason, these, as the Winds, the Ayre,

plin.

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Ayre, the Earth, the Fruits
of the earth, became deified.
At last, well deserving men,
nay Crocodiles, Serpents,
Rats, Cats, Dogs, Garlike,
and Onions were reputed
gods.

Lactan.

Lactantius writing of the
varietie of the Romane, E-
gyptian, and Lacedemonian
gods, not only blames them,
because they did, *Deos sibi
ex eventis fingere*, feign gods
to themselves from each se-
verall accident, according to
their owne imaginations, but
falleth fowler on them in
these words, *Quid, qui lapi-
dem colunt informem atque
rudem?* What of those, that
worship a rude and unbeau-
tified stone? And in another
place he thus explaines him-
selfe, *Quid de ijs dicam, qui
colunt:*

colunt talia, nisi ipsos potissimum lapides, ac stipites esse?

What shall I say of those that worship senseless stocks and stones, unless they, in the highest degree, were stocks and stones? Is it not then safer to live *more pecudum*, after the manner of savage beasts, then to be the authors of such idolatry. But the Scripture tells us, we must not expect grapes of thornes, nor figs from thistles. It is no wonder then, that these things be, since they proceed from Barbarians, *Quorum religio cum moribus congruit*. Some perhaps admire these Stories, others blame mee for urging them; but all must like that ingenious translation of *May* *May*. on *Lucan*, who concerning that

that of the Elephants, thus
writes;

*Should this bee true of Ele-
phants, much more
Wise in Religion are these
beasts then men.*

*But, if this a Fiction bee, why
then*

*Did mens Invention faigne
them to bee*

*Wiser then are themselves in
proudes*

Though beasts in the act
of generation will accom-
pany with none other, but
such as bee of their owne
proper kind, (though con-
gruous in proportion, and
shape) as Wolves and Ma-
stives, Hares and Conies,
&c. Though the Bee suffer
not another, that is not of
the

the same kind, to enter into
her Hive, though dogges at
the voice of the Faulconer,
or Huntsman, seeme to joy,
as if they should enjoy pa-
stime; yet this is not Pru-
dence. Doth the horse know
that he is a horse, or, that he
is a beast, and thou a man?
or the Bee, when her hive is
broken, whether it be a man,
or a beast that takes her ho-
nic combes, and puts her
out of her lodging? or doth
the Dogge (which of all
beasts is mans chiefe atten-
dant) know, whether thou
art a man, or a beast? no cer-
tainely. What thinke you of
your *Fauni*, your *Satyri*,
your *Hippocentauri*, and di-
vers other beasts, some ha-
ving the visage, others the
whole figure of mans body,
are

Secret.

are these endued with Prudence? no; for they want a reasonable soule, which is the sole difference between man and beast, which soule makes man prudent and wise unto salvation: doe they know, that they are such beasts? or, that they doe resemble man? no verely: onely man knowes that hee is man, and every beast in his severall kind, according to that of *Socrates*; Wisedome is in man, and not in a beast, and all wisdome is concluded in him in this word, [*Nosce teipsum.*] Though beasts observe order, yet, I can no way conceive, that to bee otherwise, then an imagination engendred by custome. For that knowledge which is in beasts, is by

by a naturall influence, if
you adde thereunto their
senses. In this I refer you to
Piccolomini his judgment,
who saith, that Prudence is *Piccol.*
two-fold, one divine, the
other proper to mortality;
Divine prudence is eminent,
separated from all indaga-
tion, and imperfection,
which is given to God, *Et*
separatis mentibus. The Pru-
dence of Mortality is two-
fold, either naturall, or hu-
mane: that, which is natu-
rall, is not a true Prudence,
but a shaddow thereof: in-
somuch as by nature, and the
instinct of nature, beasts doe
choose those things which
also wise men doe. So Ants
gather their grane, Bees
make their combes, and fol-
low their King, and Birds for
variety

variety of time change their places. Now humane Prudence is also two-fold, either *in spe. & semine*, which are children, when by nature they shew themselves facile to Prudence, and yeeld a future hope thereof: or *in habitu & forma*, which is used for callidity or craft, such are Devils, subtile Machevians, and those, which are frequently called the prudent or wise men of this world, but the true humane prudence, properly taken, joyned with morall vertue, seeking meanes to attaine unto honesty, is my ensuing discourse, which bids me *Quære* for a *Quid est*.

The

*the Definition of Prudence,
the first of the foure Car-
dinall Virtues.*

CHAP. IV.

THE Stoicks say,
that it is *Scientia*
*bonorum, malo-
rũ, & mediorum.*
Seneca is of opinion, that
it is onely *Scientia bonorum*
& malorum. Whereby wee
judge, what is to be done, and
what not: and so saith *Cicero.*
Plotinus informes us, that
Prudence is an understan-
ding, declining inferiour
things, and directing the
mind to supernall. But the
Genus of Prudence is found
in none of these definitions,
according to *Piccolominius,*
for

Speu.

Plot.

Piero.

Arist.

Eurip.

for *eligere divina & negligere mortalia*, is not the office of Prudence, as it is universall; but as it is heroicall; neither is *Prudentia, Scientia et Intellectus*, according to Aristotle. Euripides and others say that it is *Habitus mentis*, whereby every one doth seeke that, which is profitable to himselfe, which also is not to bee approved, because the principall gift of Prudence is to seek out that, which is most good for the publike, not our owne proper good, the end whereof is rather to bee accounted honest then profitable: but *Audi Philosophum*, Prudence is a habit directing to doe those things with true reason which are good to man; whereupon saith one, the habite

habite is the *Genus*, and the forme thereof, it is ad-
 led (with true reason) by which is shewed that Pru-
 dence, doth belong to Vn-
 derstanding, and to that fa-
 cultie of Vnderstanding,
 which is called *Rationatrix*,
 according to that in *Aristo- Arist.*
le, those are prudent, who
 can rightly take Councell
 in those things, which are
 good and profitable to
 themselves, not which is *ad*
valotudinem aut vires, but
 altogether to reason of our
 well living: Againe hee
 termes it a virtue of the Vn-
 derstanding, by which wee
 may well consult of Good
 and Evill things which be-
 long unto Felicitie. *Gollins Got.*
 cloleth with him, and thus
 he sayeth: *Prudentia est ha-*
D bitus

*bitus mentis secundum veram
 rationem consultandi, & a-
 gendi ea, qua homini in uni-
 versâ vitâ sunt bona vel ma-
 la. Prudens est is, qui potest be-
 nê consultare de ijs, qua ipsi,
 vel alijs sunt bona, & utilia,
 non ex parte solum aliquâ, sed
 ad totam benê vivendi ratio-
 nem; Prudence is a habite
 of the understanding, accor-
 ding to the true reason of
 consulting, and doing those
 things which are good, or
 evill, during mans life. He
 is Prudent, who can well
 consult concerning those
 things, which are good, and
 profitable for himselfe or o-
 thers, not alone for some
 particular part, but for the
 whole course of well living.
Macrobius confesseth, That
 it is a Virtue directing all
 things,*

Macr.

things to the rule of reason,
which doth thinke and doe
nothing, besides what is
right and laudable. And
Thomas Aquinas will tell us,
That true and perfect Pru-
dence is, wherby wee coun-
sell, judge, and obey what
things belong *Ad finem be-*
norum, to the end of all good
things in humane conversa-
tion. As for the preceden-
cie, I approve of *Gregories*
opinion among Divines, and
Platoes among Philosophers,
The first instructs us, That
Prudence *inter reliquas*
Principem locum obtinet, do-
cet alias virtutes, nisi, que a-
gunt, Prudenter agant, vir-
tutes esse neutiquam posse.
Amongst other virtues, Pru-
dence obtaines the prece-
dencie, and teacheth the

Thom.

D. Greg.

Plat.

rest, that unlesse, what things they doe, they doe wisely, they cannot be virtues. And *Plato*, *Virtutes omnes ad Prudentiam revocabat, illasque sine huius praesidio, quasi Dadali statuas solutas, fugaces, & instabiles esse aiebat.* *Plato* reduced all virtues unto Prudence, and affirmed that those, without its ayde, are but, as it were, the statues of *Dadalm*, weakened, fading, and unstable. Well then hath *Charowne* termed it, The superintendent, and guide of all other virtues; *Aurigan virtutum*, without which nothing is good; The knowledge and choice of those things, which wee desire or fly, The just estimation and triall of things, the eye, that seeth

Char.

seeth all, directeth and ordaineth all. Better is that of Tully in his Tusculanes: *Tul.*

Non potest esse iucunda vita, à quâ abest Prudentia: But best of all, sayeth Iamblicus, after a long commendation of this virtue: *Iamb.*

Mérito Dei similes facit sui possessores Prudentia. I need

incite any to the desire thereof, for it is *Gratuita virtus* (as Peraldus noteth) as it is *Gratuita*, so ought it to be *Per.*

Amabilis, every way as much to be beloved, as it is, freely bestowed on us. *Bonav.*

Bonaventure urgeth foure Reasons, wherefore it is *Amabilis*.

1. Because it is *Luminosa in quantum temporum discretiva.*

2. *Fructuosa in quantum futurorum provisiua.*

D 3

3. *Stu-*

3. *Studiosa in quantum prae-
teritorum recordativa.*

4. *Operosa in quantum praesentium ordinativa.*

2. *Aug.*

And now you have read
so many Definitions, or De-
scriptions, take your choice;
yet this of Saint *Augustine*
I must approve of, which is,
Scire quid anima debet facere.
And heere a division would
be demanded; yet before I
come to it, a word or two
of the difference betweene
Prudentia, & *Sapientia*. True
it is, in holy Writ, the words
are promiscuously handled;
An instance or two of the
congruitie of the wordes.
*Prudentia carnis mors est, pru-
dentia autem Spiritus vita,
& pax; quoniam sapientia
carnis inimica est Deo;* The
wisdom of the flesh is
death,

death, but the wisdom of the spirit is life, and peace; because the wisdom of the flesh is enmity against God.

Qui sapiens est corde, appellabitur Prudens: The wise in heart shall be called Prudent. And againe, *Os meum loquitur sapientiam, & meditatio cordis mei prudentiam*,

saith the Psalmist. *Damas.*

Damas. scene dividing the Rationall soule into two parts, into that, which is Active, and into that, which is Contemplative, sayeth, that the Contemplative belongs to Sapience, the Active to Prudence. But how will this agree with *Aristotle*. *Sapientiam, in ipsis artibus, is tribuere solemus, qui in quaque arte excellunt maxime, ut*

Arist. *Pythiam sapientem lapidum*

D 4

sculp-

*sculptorem, & Polycletum
statuarium sapientem nomi-
namus*; Wee are accusto-
med, saith hee, to attribute
Sapience to those, which
doe in the highest degree
excell in any kinde of Art,
As wee call *Phydias* a wise
Carver of Stones, *Polycletus*
a wise maker of Images,
which name of Sapience
signifies no other thing, than
the virtue or excellencie of
Art; and in another place,
*Quod sapientis nomine appel-
latur, quod verò prudentis no-
mine dicitur, aliud atque a-
liud*: What is called by the
name of a Sapientiall man,
is one thing, what of a Pru-
dent man, is another thing:
And here hee gives another
Example; *Anaxagoram, Tha-
letem, ceterosque tales sapien-
tes*

tes nominamus, prudentes non
item: We call *Anaxagoras*,
Thales, and such men wise,
but not prudent. His reason
followes, because they doe
not perceive, but are igno-
rant of those things, which
are profitable to them-
selves. *Sapientia est de rebus*
humanis & divinis cognitio,
Prudentia de moribus; Sapi-
ence (saith *Tullie*) is a know-
ledge of divine and humane
things, Prudence appertains
unto manners. *Est in ratione*
quiddam, ad superna & cæle-
stia intendens, & id dicitur
Sapientia, & est quiddam ad
transitoria, & caduca respici-
ens, & id vocatur Prudentia:
hæc duo ex ratione sunt, & in
ratione consistunt; & dividit
se ratio in duo, scilicet, in
sursum, & deorsum; sursum
D 5

Tul. l.

in. 2

D. 112.

in *Sapientiam*, & *deorsum in Prudentiam*; There is in Reason (saith S. *Augustine*) a certaine thing bending towards supernal, and heavenly things, and that is called Sapience: there is a certaine thing respecting transitorie and fleeting things, and this is called Prudence: These two are from Reason, and consist in Reason, and Reason divideth it selfe into two, to wit, upward, and downward; upward into Sapience, downward into Prudence. There hee gives a similitude, *Quasi in virum & mulierem, ut vir sit superior, et regat; mulier inferior, & regatur*: As it were betweene a man and a woman; the man being superior, in the active voyce governes, the

the woman inferior, in the
passive, is governed: so that
I might liken Sapience, and
Prudence to those two great
and heavenly Lights, the
Sunne, and the Moone; for
as the Moone receives her
splendour from the Sunne;
so Prudence its from Sapi-
ence: and as the Moone rules
the night, and the Sunne the
day; so Prudence rules this,
Morall Sapience the divine
life. And now descend wee
in the next place to a Di-
vision.

of

The Division, and severall Branches of
Prudence.

C A P. V.

C Concerning the Division of Prudence, I finde too too much division in opinions. *Thomas Aquinas* brancheth it into more parts, then any other mention, to wit, *Memoria, Intelligentia, Docilitas, Solertia, Ratio, Providentia, Circumspectio & Cautio*. But these may be drawn into a lesser circle, *Peraldus* approves the opinion of *Tully* and *Seneca*, who say the parts thereof are three *Memoria, Intelligentia, et Providentia*, and so is the opini-

on.

Thom.

Pw.

Tul.

Sen.

on of others, no lesse learned in Divinitie, then they in Morallie. Others would adde one wheele more, to make it a compleate Chariot, which is *Astusia mentis*; But in mine owne opinion, I conceive it to be, rather an Appendix on the three former parts, then to challenge any part thereof; and so intend to handle it. Saint *Augustine*, I believe, will cleare ^{Aug.} all, (whose opinion *Peter Martyr* confirmeth) who speaking of the parts of Prudence, sayeth thus: *Partes ejus Memoria, Intelligentia & Providentia; Memoria est per quam animus repetit illa quæ fuerunt; Intelligentia per quam ea perspicit, quæ sunt; Providentia per quam futurum aliquid videtur, antequam*

requam est; The parts thereof are Memory, Understanding, Providence; Memory is by which the minde repeates those things, which were; Understanding, by which shee sees those things which are; Providence by which any thing to come is seene before it cometh; Memory hath reference to things past, Understanding to things present, but hee is provident, who can appoint, from things past, and things present, that which hereafter shall come to passe, saith *Peter Martyr*. And now, if my memory faile me not, I will relate what I have read *de Memoria.*

Pet. M. r.

of

Of Memorie, the first part
of Prudence.

CHAP. VI.

Memoria sumitur tri-
pliciter : primo, pro
ipsa facultate, seu po-
tentiâ quâ recordamur; secon-
dò, pro recordandi actu; ter-
tio, pro habitu : Memorie is
taken three manner of waies
(saith *Albertus*) : First, for *Alb.*
the very facultie or power,
by which we remember, Se-
condly, for the act of re-
membring, Thirdly, for the
habite; but to my definition:
Memoria est, quâ repetit ani-
mus quæ fuerunt, Memory
is, by which the minde re-
peates what things were
(saith *Cicero*) *Memoria est* *Cic.*
vis.

vis anima accepta retinens, praterita repetens, elapsa recolligens; Memory is a force of the Vnderstanding, retaining things received, repeating things past, recollecting things let slip; According to Saint Augustine and Hugo de sancto victore.

Aug.

Hug.

Memoria est ad mentis intuitum imaginaria quadam representatio prateritorum; Memorie is a certaine imaginative representation of things past, according to the intimation of the Vnderstanding. Memorie is the treasury of innumerable imaginations, (saith St. Augustine)

Aug.

Per.

Hug.

Memoria thesaurus cognoscibilium, saith Peraldus. Omnium rerum thesaurus & custos memoria est, saith Hugo. Memory is the consort and
fel.

fellow-worker of reason, because without it, reason neither can proceed to knowne things, nor retaiue the knowledge of thinges knowne. *Ingenium requirit incognita, memoria recondit dijudicata, ratio iudicat inventa: ingenium quod invenit, rationi adducit, ratio memoria, memoria recondit :* Wit (saith Bonaventure) seeketh unknowne things; Memory puts up things that be judged; Reason judges things, that be found out: what Wit findes out, it brings to Reason, Reason to Memory, Memory keepest it safe-guarded. Memory is in place of a Notary, and Secretary, and, as it were, a Register Booke, in which is entred, whatsoever is ordained, and decreed by

B.aven.

*vis anima accepta retinens,
praterita repetens, elapsa re-
colligens; Memory is a force
of the Vnderstanding, retai-
ning things received, re-
peating things past, recol-
lecting things let slip; Ac-
cording to Saint Augustine
and Hugo de sancto victore.*

Aug.

Hug.

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itum imaginaria quadam re-
presentatio prateritorum; Me-
morie is a certaine imagina-
rie representation of things
past, according to the inti-
mation of the Vnderstan-
ding. Memorie is the trea-
sury of innumerable imagi-
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Aug.

Per.

Hug.

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by

Bmaven.

by Reason: For, as we have need of such a Judge, as Reason, to conclude, and determine finally in the Minde whatsoever may bee called into question, and doubted of: so it is requisite, that the Conclusion, and definitive sentence, should be registred in Memory, as it were in a roll, or booke of Accompts, that it may bee alway ready and found, when need requires. *Memoria species omnes sensibiles iudicatas, & cogitatas, tanquam depositum, recondit, ac servat, ut cum, cum opus fuerit, exhibeat;* Memory keepees and hides (saith Aristotle) as it were a thing deposited, all sensible species judged, and thought one; that she may use them, when neede requires.

Arist.

quires. Sicut lux atq; omnes colores, formaq; corporū per oculos discernuntur; per aures omnia genera sonorū: omnes odores per aditum narium: omnes sapes per oris aditum: per sensum autē totius corporis, quid durum, quid molle, quid calidum, frigidumve, lene aut asperum, grave seu leve, siue extrinsecus, siue intrinsecus corpori; has omnia recipis recolenda (cum opus est) & ressaltanda grandis memoria recessus; As Light and all colours, and shapes of bodies are discerned by the eyes; by the ears all kinds of sounds; all odours by the passage of the nose; all tastes by that of the mouth, and by the sense of the whole body, what is hard, what soft, what

Aug.

what warme or cold, gentle or sharpe, heavy or light, either extrinsecally or intrinsecally: so all these things doth that grand receptacle of the Memory receive; yea shee restores and calls them backe to minde at pleasure: And here this holy Father is almost puzzled betwixt ignorance and wonder, Adding, & *nescio, qui secreti atque ineffabiles ejus sinus*, I know not, saith hee, her secret and unspeakable wayes of receipt, so infinite is the Memories capacity. You may, by these words of *Saint Augustine*, perceive, that all species of things extrinsecally, and intrinsecally belonging to the body of man, are comprehended within this great receptacle

Spectacle Memory, yet let me advise that none hoord up all their treasure in Memorie, lest time should lessen their stocke. Now Memory is two-fold, as some would have it, one Sensitive, the other Intellective: according to this distinction, *Memoria est iterata resumptio alicujus apprehensi sensu vel intellectu*: Memory is an iterated resumption of something apprehended by Sense or Vnderstanding. Others well learned, thinke there is only a Sensitive memory; and good reason for it, it being one of the internall senses, *Memoria in parte sensitivâ ponitur, quia est alicujus, prout cadit sub determinato tempore; non enim est nisi prateriti, & cum non abstraha-*

D. Tho.

strahatur, nisi à singularibus conditionibus, non pertinet ad partem intellectivam, quæ est universalium; Memory is placed in the sensitive part (saith Thomas Aqui :) because it is of some thing, even as it chanceth in a determinate time; for it is not but of things past, and since it is not drawne but from singular and particular conditions, it doth not belong to the Intellective part, which is of universalls. And

Alb.

Albertus speakes to the same purpose. Others would have an Intellective memorie, Memoria intellectiva soli homini peculiaris est, & custos & conservatrix fidelissima conceptuum & imaginum, vel rerum, quarum species sunt ab intellectu perceptæ;

The

The Intellective memory
 (say they) is peculiar onely
 to man, it is the faithfull
 keeper of conceipts and
 imaginations, or of things,
 whose species are percei-
 ved by the Vnderstanding:
 But, by their owne con-
 fession, this is not Organicall.
 And this, I conceive, to bee
 that Memory, which by the
 Philosopher is called *Pars*
integralis prudentia. Evident
 is the opinion of *Plinie*, that
 Dogges, Kine, Oxen, and
 Goats, &c. doe dreame,
Non somniarent bruta nisi ha-
berent in somnis, &c. Brute
 beasts would not dreame,
 unlesse they had in their
 sleepes encountering imagi-
 nations kept in the inward
 sense; which, if it hold true,
 what shall wee conceive of

plin.

Tul-

Tull.

Tullies saying, that Inter ho-
 minem & belluam hoc maxi-
 me interest, quod haec tantum,
 quantum movetur sensu, ad
 id solum, quod adest, quodque
 praesens est, se accommodat;
 Paululum admodum sentiens
 praterium, vel futurum? Be-
 tweene man and beast this
 is a speciall difference, that
 a Beast, onely as farre as hee
 is moved by sense, applyeth
 himselfe to that alone,
 which is present, very little
 perceiving a thing past, or
 to come. Alij authores ma-
 nifesta indicia memoria pro-
 bant, quae in brutis deprehen-
 duntur; certa loca, nidos, la-
 tibula, & sobolem suam dig-
 noscunt; Other Authours
 prove manifest shewes of
 Memory, which are discer-
 ned in brute Beastes; they
 know

know certaine places, their
nests, their dennes, and their
off-springs, this opinion cau-
seth the distinction between
Memoria, and *Reminiscentia*;
quod illa brutis animantibus
cōpetat solus verò homo remi-
niscendi facultatem habeat;
Because Memory (as some
thinke) appertaines to brute
creatures, but only man hath
the faculty of reminiscence.
Or better thus, *Memoria dif-*
fert à reminiscentiâ, quia me-
moria discretè, & distinctè re-
uertitur ad res, componēdo in-
tentiones distinctas cum ima-
ginibus; *reminiscentia autem*
sivè recordatio est motus quasi
interceptus, & abscissus per ob-
livionem, et est cum collatione
tēporis, & loci, & huiusmodi:
Memory differs frō reminis-
cence, because Memory dis-
E cer-

rob. de Comb

comingly, & distinctly revert
unto things, by cōparing di-
stinct intentions with imagi-
nations, but Reminiscence,
or recordation, is a motion,
as it were, intercepted, and
quite lost through oblivion,
but is attained againe by
collation of time, and place,
and the like; as Iohannes de
Combis observes. Now Me-
moriam est retinere species in-
telligibiles, Reminiscencia est
mortuas species resuscitare, &
oblivioni tradita recordari;
It is Memories office, to re-
taine intelligible species,
whereas Reminiscence doth
renew lost species, and, as it
were, recall to memory
things delivered over to ob-
livion. To this purpose wee
may find by cōmon experi-
ence, that those things, which

wc

wee have heard, seene, or knowne, and for a little space kept in memory, when once oblivion hath got the superiority, wee thinke no more of, then if wee had never knowne them; nor could remember them, were there not some body, or evident token to put us in minde againe thereof.

Saint *Augustine* tels us, Memory is in beasts; *Aristotle* confesseth it, but withall, That the memory that is in beasts, is imperfect, and (in mine owne opinion) so imperfect, that I rather thinke it a customary imagination, helpt by the externall senses, then any memory at all.

*D. Aug.
Arist.*

And now inquire wee where it is seated. *Tres, tanquam, ventriculi cerebri*

demonstrantur ; Vnus anterior ad faciem , à quo sensus omnis : Alter posterior ad cervicem , à quo omnis motus : Tertius inter utrumque , in quo memoriam vigere demonstrant ; There are , as it were , three Ventricles of the Braine demonstrated (saith Saint Augustine) One before , towards the face , from which all sense ; Another behinde , towards the hinder part of the necke , from which all motion ; A third between both , in which they shew that Memory flourisheth. But the truth is , Divines , as well as Philosophers , doe cōclude , That Memory is seated in the hinder part of the head. And thus they prove it , by a threefold reason. Primo , quia , *lafa illâ parte* of-

D. Aug.

*offenditur memoria, & eo loco percusso, rerum capit obli-
vio: Secundo, quia ejus partis
soliditas, ad id videtur potis-
simum procurata à naturâ, ut
tenacius harent infixæ speci-
es: Postremo, quia, cum recor-
dari volumus, quasi naturâ nos
docente, occipitium scalpimus,
ut memorandi vim quodam-
modo excitemus, & acua-
mus; First of all, because,
that part being hurt, the Me-
mory is offended; and
blowes or hurts on that
place beget oblivion: Se-
condly, because the solidity
of that place, especially,
seemes to be procured from
nature: that the infixed spe-
cies may take the more sound
hold: Last of all, because,
when wee would remem-
ber, as it were by naturæ*

N. 40

instinct) wee scratch the hinder part of the head, that after a sort we may stirre up, or sharpen the facultie of remembering. If these reasons serve not. The French Academic will tell you, That God hath assigned Memories seate, or lodging in the hindermost part of the braine; to the end, that after such things, as are to be committed to it, have passed all the other senses, they should be kept there, as by a Secretary; and for this cause that part of the braine is most solid and firme. His reason you may reade at large in his Chapter of Reason and Memory. Now there are foure things necessarie to whet the Memory. The First is, to dispose with good order,

Order, things committed to
Memorie; Then attentive-
ly to meditate, and ruminate
of the same; Afterwards to
fasten the thing to be re-
membred by some certaine
peculiar affection of joy, or
griefe; Last of all, when
things are infixed, often to
repeate and commend them
to Memory. *Debemus habere
memoriam trium* (saich Bo-
naventure) *primorum, medi-
orum, infimorum: Data sunt
enim nobis*

Tri- a	{	<i>Prima</i>	<i>ad gubernandam</i>
		<i>Media</i>	<i>ad conservandam</i>
		<i>Infima</i>	<i>ad sustentandam.</i>

As there are foure things
necessary to sharpen Memo-
ry, and three things to have
in Memory: so there are ten
E 4. things.

2^{er}.

things (as *Peraldus* noteth) for retaining of which, Memorie is especially to be praised. First, the memory of benefits is to be commended, especially, the Memorie of the Creator and Redeemer: *Memento Creatoris tui*. Secondly, the Memorie of the Commandements of God, *Et memores sint mandatorum ipsius ad faciendum ea*. Thirdly, the Memory of the Iustice, which God doth exercise against the transgression of his commandements, *Memor esto iudicij mei, sic enim erit & tuum*. Fourthly, the Memorie of spirituall warre, *Memento belli*. Fifthly, the Memorie of Divine mercie, *Memoratus sum misericordia tua, Domine*. Sixthly, the Memorie of the laudable

dable lives of the Saints, which wee ought to imitate; *Facta pracedentium patrum consideremus.* Seventhly, the Memorie of adversity in prosperity, *Memento paupertatis in die abundantia.* Eightly, the Memory of the Rocke, whence wee were hewed, or the Root, whence we did spring, *Attendite ad Petram, de qua excisi estis.* Ninthly, the Memorie of others wants, when wee our selves are in prosperity, *Memento mei, cum benè tibi fuerit.* Lastly, the Memorie of private finnes, to grieve for them, *Recogitabo tibi omnes annos, in amaritudine anime mee.* The contrary to this is Oblivion, which, though it be (as Gregory would have it) *quadam mors:* yet in some things

things to be approved of. First, the oblivion of injuries. Secondly, the forgetting a good turn done to another. Thirdly, the not remembering of delights in former sinnes. And last of all, the non-recor-
dation of temporall things. To this purpose was the answer of *Themistocles* to *Symmachus*; to whom, being desirous to teach him the art of memory, he answered, hee had rather learne the art of forgetfulness. A contradictory answer, yet a reason tolerable, Meaning, that there was no defect in his memory, but that hee could not forget those things that were requisite to bee buried in oblivion. I might here tell

tell you what constitutions
 are subject to the best Me-
 mories, and that you shall
 seldome see a quicke wit,
 and a strong memory meet,
 and hold: What are the
 causes of good and bad me-
 mories; That surfeits, and
 colds, according to Galen, Gal.
 confound the memorie;
 That the matter of the in-
 strument of the Memory,
 if too soft, will cause a quick
 entertaining, but not a good
 retaining; if hard, not easi-
 ly imprinted, but, when
 it is once settled, hardly re-
 moved. The reasons might
 evidently appeare, were
 they not fitter for a naturall
 Philosophy Lecture, then
 for my Morall information.
 And thus have I done with
 memory, *Qua non est futu-*
rorum

*turorum nec presentium, sed
 prateritorum tantum: sensus
 presentium, spes futurorum;*
 which is not of things to
 come, nor of things pre-
 sent, but only of things past,
 sense onely having to doe
 with things present; Hope
 alone being in expectation
 of things to come.

Of the Vnderstanding, the Intellectual part, and second Branch of Prudence.

CHAP. VII.



Here I will not be so scrupulous, as to make a difference betweene *Intellectus* and *Intelligentia*, the one being taken by some for the Vnderstanding facultie, the other for the Act of the Vnderstanding; but both two-fold, Divine, and Humane. The Divine Intellect is a property of God, whereby hee knowes all things most perfectly in himselfe. Which Divine Intel-

Intellect of his, may bee understood foure manner of wayes. First, the understanding of God is a most simple act, therefore God doth not understand *discurrendo à noto ad ignotum*; but by apprehending the matter simply, and by it selfe. Secondly, the Understanding of God understandeth God himself directly, and by himselfe: but other things, *Tantum in exemplari*, as they are certaine Images of God. Thirdly, all distinctions of times God doth understand in one act; *Simul & Simul*, those things, which wee call things past, present, and to come. Lastly, the Understanding of God understandes all things necessarily, nothing contingent.

gently, or by Opinion.

Many have beene of opinion, that *Intellectus*, and *Opinio* are all one. To confute this, *Saint Bernard* saith, *D. Bern.* that *Multi sunt opinionem, intellectum putaverunt, & erraverunt: & quodam opinio potest putari intellectus, intellectus opinio non potest: unde hoc accidit profecto, quia hoc falli, & fallere potest, illud non potest: aut si falli potuit, intellectus non fuit, sed opinio. Verum utique intellectus certum habet non modo veritatem, sed certissimam veritatem; Many have thought their opinion to be Understanding, and have erred; And some opinion may be thought to be Understanding; but understanding cannot be taken for opinion*

pinion, which commeth to
 passe certainly, because O-
 pinion may deceive, and be
 deceived: Vnderstanding
 cannot: or, if it could bee
 deceived, it were not Vnder-
 standing, but Opinion. For
 true Vnderstanding hath not
 onely a certaine truth: but
 a knowledge of the truth:
 But Divine Intellect is no
 part of my Prudence; mine
 is Humane, which is defined
 by *Saint Bernard*, to be *Rei*
enjsuauque invisibilis, certa,
& manifesta notitia. An
 invisible, certaine, and ma-
 nifest knowledge of any
 thing. Others thinke that
 the understanding is a power
 of the Rationall soule, wher-
 by man doth perceiue, judge
 and know Intelligibles, e-
 specially Vniuersalls: and
 here

Di Bern.

here is unfolded the Triple
 office of the Vnderstanding,
*Percipere, Iudicare, & Cog-
 noscere.* Thus (according to
Saint Augustine) *Intellectus* Aug.
*est vis anima, qua sub visu
 non cadentia percipit: quem
 admodum ipsa quoque anima,
 sensus adminiculo, corporales
 formas intuetur;* The Vnder-
 standing is a facultie of the
 soule, which doth perceive
 things beyond the appre-
 hension of sight, or sense: as
 the soule it selfe doth be-
 hold corporeall formes by
 the assistance of the senses.
 Here Philosophicall in-
 sights raise a difference, *Inter
 animum, & animam.* Nor is
 the distinction to bee sligh-
 ted, for *Animus est, quo sa-
 pimus, anima, quâ vivimus;*
 the mind is it whereby wee
 con-

Pet. Mar.

consider, and grow wise, the
 soule whereby we live, and
 grow men. Divers trouble
 themselves with divisions
 of the Intellect; In mine
 owne opinion, Peter Martyr
 gives it the plainest, and the
 best: *Vnus vocatur practicus,*
& aliter speculativus, non
quasi sint duae vires aut fa-
cultates animae, sed, quia
circa objecta sua speculation
vel practica versatur intel-
lectus, aut speculativus, aut
practicus; The one is cal-
 led (saith hee) the Practicke,
 the other the Speculative,
 not, as if they were two di-
 stinct faculties of the minde,
 but, because about those
 things that are Speculative,
 or Practicke, the Vnder-
 standing is busied or con-
 versant. *Magirus* jumpes
 with

Mag.

with Aristotle in the division; but doth adde further, That the Understanding is first separated in *specie* from the other faculties of the soule, next it is separated from the body, for wee can understand without the body, and the Understanding useth not any Organe of the body, but is freed *ab omni consuetudine*. Lastly, the Understanding is separable from the same, not onely according to operation, but also according to subsistence: because, the body being taken away, the Understanding subsists, and remaines permanent by it selfe. It being therefore plaine, that the Understanding is a facultie of the soule, that it hath

hath no certaine Organ in the body, and can subsist without the body, it must be, as the soule is. That there is a Vegetative, a Sensitive, and a Rationall Soule, I think few so irrationall, but know it. The Vegetative Soule, Trees, and Plants partake of; The Vegetative, and Sensitive Beasts, Birds, and Fishes; The Vegetative, Sensitive, and Rationall Soule is in Man alone. Concerning which Rationall Soule, there is a four-fold opinion: The first is, That it is transferred, and brought forth, as a part of the Substance of God, who inspireth it into the Body, according to that of Moses; *Inspiravit in faciem ejus spiraculum vite.* The second is, That it proceedeth

ceedeth from the soules of our Parents, and is transferred, even as, and when the seede is. The third, That the soules of men have been from the beginning all created of God, made of nothing, and reserved in heaven, afterwards to be sent into the lower parts, as need should require, and that the bodies of men are formed, and disposed to receive them. The last opinion is, That all soules are created of God, and infused into Men, and that the Creation and Infusion is effected *¶ no eodemque tempore*. But among all Opinions, mine is, That it is a Mysterie beyond the Philosophers reach, and not to be understood *Abfque Numine*, I need not have trou-

troubled my selfe with a definition of the Rationall Soule, since I am to write onely, where it is placed. *Aristotle* saith, That it is *Tota in toto, & tota in qualibet parte*; Which is true concerning the soules energetically information, but not concerning her Royal Palace of chiefe habitation. *Charon* is of opinion, That the soules Chiefe or Tribunall Seate is in the head, and not in the heart, forgetting, it seemes That *Cor est primum vivens, & ultimum moriens*: but about her chiefe place of residence, I finde a threefold, and different opinion. The Physicians hold her Principall seate in the braine: the Philosophers in the heart: & some Divines (that believe the

Arist.

Char.

the soule to be ~~the~~ *traduce*)
in the blood.

By reason of this variety
in opinion concerning the
proper seate of the soule,
Ramlins, an ingenious Fryer, Rav.
takes occasion to wonder at
the learned, and (as it were)
laboured Malice of the
Iewes, in pursuing the ve-
ry soule of Christ, even till
it left his body; For (saith
he) there being three chiefe
opinions, where the soule is
chiefely seated: to wit,

1. Either in the Blood,
according to that in Leviti-
cus, *Anima animæ Carnis in
sanguine est.*

2. Or in the Braine, as ma-
ny noted Physitions think.

3. Or in the Heart, as
your best and soundest Phi-
losophers hold.

That

That maliciously-wicked rabble of Priests, Scribes, and Pharisees (as if they had beene studied and expert in the severall subtilties, and varieties of those severall opinions) sought to force the soule of Christ out of his body, through those the tenderest and liveliest parts of his body; seeking, if they could, to let it out

First, Through his Head, and Braine, by a twisted Crowne of sharpe-pointed Thornes.

Secondly, Through his Bloud by Whips & Nayles, in piercing, and tearing the veynes of his body, especially his hands and feet.

Thirdly, Through his very Heart, when that bloody Souldier, *Longinus* so named

med, if *Rome* mistake not,
ran him through the side
with his deadly Launce.

These severall opinions
do all carry Truth with them
in their severall kindes. For
the soule hath its seat both in
the bloud, and in the braine;
but Principally, and most
Radically in the heart. Plain
it is, That the Vnderstan-
ding is seated with the Soule,
and the Soule seated in the
Heart, and both of them, ne-
cessarily, joyned together.

Saint *Basil* observes, That
the Court hath got the at-
tributes of the Queene, that
dwells in it, the Queene
the name of the Court; the
Heart the attributes of the
Soule, the Soule the name
of the Heart; so that the
Soule is where the Heart is,

D. Basil.

F

the

Sir Tho. E.H.

the Vnderstanding inhabiting with them both; According to the words of God to *Solomon*, For I have given thee an Vnderstanding Heart. *Sir Thomas Elliot*, in his disputation *Platonicke*, saith, That the Heart of Man is the Soules booke, wherein all Thoughts are written. And wee know there are two Veines in the Tongue, the one (as it is thought) hath recourse to the Heart, the other to the Head: that of the Heart, what it suggests, it brings up to the Head, where both meete, and deliver over their joynt, and severall errands to the Tongue; According to that in the Gospel, *Ex abundantia Cordis loquitur*. And now will I close

close up this Point with the words of the ever to be honoured for Learning, *Vicount Saint Alban*, who, in his Booke entituled *The Advancement of Learning*, thus saith; The Arts Intellectuall are foure in number, divided according to the ends, whereunto they are referred; For Mans labour is to invent that, which is sought, and propounded; or to judge that, which is invented; or to retaine that, which is judged; or to deliver over that, which is retained, so that the Arts must bee foure; Art of Enquirie, or Invention; Art of Examination, or Judgement; Art of Custody, or Memory; And Art of Elocution, or Tradition. Thus

Vic. St. Alb.

cursorily have I run over
the Vnderstanding. In the
next place I am to Write
De Providentia.

*Of Providence, the third part
of Prudence.*

C A P. VIII.

Here are three Opinions concerning Providence. The first is the Epicureans, altogether Vngodly ; Who deny, That there is a God, not plainly in Words, but in Heart ; and in like manner, deny the Providence of God. The second is of the Stoicks, Who rightly allow, That all things are by

by the Providence of God; because nothing is done without the Divine care and knowledge: yet, will they have all things fall out by a fatall necessity. The third Opinion is of the Peripateticks (which carrieth more truth then the former) who rightly Judge, That all things are done by the Providence of God; and yet that some things fall out casually and fatally both; and those were the Aristotelians, Platonists, and many Schoolemen at this day. And now give me leave to branch forth a division, before I give you the Definition. There is a Divine, and an Humane Providence. Divine Providence is defined by *Peter Martyr* to be

Pet. Martyr.

F. 3

Ratio.

Ratio quæ deus mittit in
 rebus dirigendis ad suos fines,
 in quâ definitione non modo
 notitia, sed voluntas, & vis id
 faciendi comprehensa est; It is
 (saith hee) a reason which
 God useth in directing
 things to his owne ends; in
 which definition not onely
 the knowledge, but the will,
 & power of his doing is com-
 prehended. *Providentia dei est*
ipsa divina ratio, in summo om-
nium Principe (Deo) consti-
tuta, quæ in cunctis præteritis
& futura videt, & præcognos-
cit: Hoc est, Providentia Dei
est Scientia Dei certa, in ejus
mente concepta ab æterno, de
ijs, quæ olim facta, & un-
quam futura sunt necessariò
& contingentèr; The Pro-
 vidence of God is the very
 divine reason constituted in
 God

God the chiefe Prince of all things, wherby hee sees and fore-knowes all things past, and to come; That is, The Providence of God is the certaine knowledge of God, conceived in his Understanding from eternity, concerning those things which were necessarily and contingently done in times past, or which any time are to come. Peter Martyr hath it thus; *Est facultas Dei, quæ res omnes dirigit, & adducit ad suos fines*; Tis a faculty of God, whereby hee directs, and reduces all things to his owne ends.

Pet. Mar.

Treleanius tells us, That Providence is an outward action of God, whereby hee keepeth all and severall things that are done, to that

Trel.

end, which he hath determined according to the liberty of his will, and that, to the end, he might in all and severall things bee glorified. The efficient cause of this Providence or government is the same, which is of creation, sith one, and the selfe same beginning is of both, from, and by which all things doe proceed, and are conserved, to wit, God the Father, Sonne, and Holy Ghost. The Father, or the love and goodnesse of the Father, is the first beginning cause: the Sonne, in that hee is the Wisedome and Word, is the working cause, the Holy Ghost, in that he is the virtue and power of the Father, and Sonne, is the finishing

nishing cause, *Sicut Adam a nullo homine, Evah ex solo homine, & Seth ex utroque; ita Deus pater a nullo, filius ex solo patre, & Spiritus Sanctus ex utroque*; Even as *Adam* was from none, *Eve* from man alone, and *Seth* from them both; so God the Father is from none, the Sonne from the Father alone, and the Holy Ghost from them both. Now the workes of God summarily are two; That of the Creation, & that of the Redemption; both these workes, as, in the totall, they may appertaine to the Vnity of the Godhead^t, so, in their parts, they may be referred to the three Persons. That of the Creation, in the Masse of the mat-

ter to the Father, in the disposal of the forme, to the Sonne, and in the continuance, and conservation of the blessing, to the Holy Ghost. So, that of the Redemption, in the Election and Councell to the Father, in the whole Act, and consummation to the Sonne, in the application to the Holy Spirit. For by the Holy Ghost was Christ conceived in the flesh; and by the Holy Ghost are the Elect regenerated in the Spirit: The Father createth, the Sonne redeemeth, the Holy Ghost enlighteneth in respect of the cause, effect, and absolute finishing, equally, and inseparably: but in respect of the manner, distinctly and se-

verally. Mans pride may make him hereticall, thinking to flye up to the secrets of the Deiry, by the waxen wings of his selfe conceite. Let none runne into such errors, For certainly in Gods Schoole, hee is the best Scholler that reasons least, and assents most; I meane not to every imagination and interpretation of the private spirit, but to Divine Revelation, and Catholike expositions of the Church. God herein loving better a credulous heart, then a curious head. Now the Act of Gods Providence is discerned by three degrees. The first is by Conservation, whereby all and severall things are ordinarily sustained in the same state.

state of nature , and naturall properties , in which they were created. The second is of Governing, Whereby God , in whose power is Supream authority, disposeth of all things consistng in his owne power, ruling the same according to the liberty of his owne will. The third degree of Gods Providence, is of Ordaining , whereby God by his Admirable Wisedome , bringeth all things (though most out of order) unto their due order and proper end , Examples you may reade for prooffe hereof in the booke of *Moses* , some of them I would recite, were they not belonging to Divine Providence, which is not that
part.

part of Prudence, which belongs to my discourse.

The Humane Providence is it: And it may be thus

defined *Providentia est no-*

titia futurorum pertractans

eventum, cujus officium est

ex presentibus futura per-

pendere, adversus adveni-

entem calamitatem se consi-

lio prae munire; Providence

is a knowledge diligently

considering the event of fu-

ture things, whose office is

to weigh future by present

things, to fortifie it selfe

by good advice, against en-

suing calamity, according

to *Saint Augustine*. Sir

Thomas Elliot hath it thus,

Providence is, whereby a

man not only foreseeth com-

modity, and incommmodity,

prosperity and adversity,

but

D. Aug.

Sir Tho. Eli.

Cicero.

but also consulteth, & there with endevoureth as well to repell annoyance, as to attaine, or get profit and advantage. I will close my definition with Cicero, *Est per quam futurum aliquid providetur, antequam eveniat*; Providence is that, whereby some thing to come is foreseene, before it bee come. Now in this Humane Providence, there are duties in generall, which stand as well in the Action, as in the Manner of the Action; And neither to bee omitted. The duties I write of, are *Officia reciproca*, mutuall duties betweene the superiour and the inferiour, due from the one to the other: or if you will, they are Ascendent

dent and descendent duties ; And that *Triplexiter*. From Kings to their subjects, from Parents to their children , from Masters of families to their servants, and so *E contra-rio*. And first of the Kings duties towards their Subjects.

of

Of the generall duties of Providence, And first of the mutuall respect betweene Kings and their Subjects.

CHAP. IX.



Questionlesse Sovereign Princes are the true Types, or resemblances of Gods Supream Majesty; They are Gods Vicegerents, and his servants, and therefore ought to performe his will in the first place, Their Sovereigne duty is in matters of Religion, that is, in establishing the Faith *Secundum verbum Dei*, and that Religion be reverently esteemed and practised, the Law.

Law of God, and nature observed, being mild and gentle to the Virtuous, strict to the Vitious, but Iust to all. Among the Athenians, they killed all, that envied Religion; and the Kings chiefest Oath was thus: I defend my Religion both alone, and with others, will fight against my Foes. The next is in performing of Lawes made by Predecessors, the breach whereof, will rather favour of Tyrannus, then of the ever honoured name of *Rex*: The Soule of the one being composed of Arrogancie and Crueltie, and the Soule of the other, of Clemencie and Courtesie. The Persian Kings shewed themselves more subject to their owne Lawes.

Lawes, then their Peeres or Nobles. The Lacedemonians did monthly sweare to guide themselves according to their Lawes, and the Ephori tooke an Oath of the people to see it executed. The third, and last is, That they may doe all things towards their Subjects, not *Secundum rigorem*, but *Secundum amorem*.

It was answered to a King of Persia, that had a desire to Marry his owne Sister, That indeed there was a Law, that a Man might not marry his owne Sister, but they found another Law, that the King might doe what hee list. But in all unjust things wee should say, as *Iohn Baptist* did to *Herod*, *Non licet tibi, &c. Cafari*
CUM.

*cum omnia licent, propter
hoc minus licet: Vt Felici-
tatis est, posse quantum velis;
Sic Magnitudinis, velle
quantum possis, vel Potius,
quantum debeas; Since all
things are lawfull for Caesar
to doe, it is therefore the
lesse lawfull for Caesar to do
all things; As it is an Hap-
pinesse to be able to do
whatsoever thou wilt, so is
it a Point of Greatnesse, to
will only what thou maist,
or rather what thou oughtest.
Præcepta enim quantumvis
bona, & concinna, mor-
tua sunt, nisi ipse auditor
vivijs exemplis ea percipiat;
Good, and fit Precepts are
but dead, unlesse examples
give them life. And per-
haps this might cause Leo
the Tenth, to say, that*

Plus

*Plus valent Exempla, quam
praecepta.*

*Et Melius docemur vitâ,
quam verbo.*

Kings should ride their
Progressse through Virtue,
for the Examples of good
Kings are oftentimes as
Prevalent, as Commande-
ments. It was *Reheboams*
fault, that when his Sub-
jects desired him to ease
somewhat the heavie Yoke,
that his Father *Solomon* put
upon them; Hee answered,
My Father made your yoke
heavy, but I will adde ther-
unto; My Father chastised
you with whippes, but I
will chastise you with *Scor-
pions*. Which words not
onely caused the death of
Hadoram, but made *Reho-
boam*

boam flee to Hiernsalem. A Kings conscience is his best Counsell, and his good deeds his best Treasure. I might urge out of severall Authors divers Kings, who by rigour were the procurers of their owne ends: But such Acts shall not bee registred in my papers. I will onely cite some few of those that lived well, and loved their subjects. Such was the Emperour *Trajan*, who being blamed for his Clemency, answered, I will bee to my subjects such, as my subjects should be to mee. *Ferdinand* was a Prince of great Clemency, a lover of Learning, studying to preserve peace in Europe amongst Christian Princes: so was our late
100110 (G) King

King and Queene of ever-
blessed Memory. And thus
I have done with Kings, and
their Duties.

And here, since there are
so many ill disposed to-
wards Sovereignty, I con-
ceive it not amisse to set out
the bounds thereof.

Some Philosophers and
Orators, together with the
most ancient Heathenish
writers doe affirme, that the
first Sovereignty was raised
and established by way of
Election, from the generall
voyce of the people; and
so, such were chosen chiefe
Governours, whom they
deemed most Heroicall. O-
thers suppose it was obtai-
ned by the Sword, because
Nimrod brought men into
subjection by force and vi-
olence.

olence. But whether that of violence, or that of humane Election bee of validity, is their *quære*. For mine owne part I reject both conjectures, resolving to refuse the opinion of man, and cleave to the sacred word of truth; wherein, for my methodicall proceeding, I will confine my selfe to these particular heads:

First, that Kings are of, and from God, and therefore by speciall Title and peculiar denomination stiled

Gods Chosen,

the

Lords Anointed.

Secondly, that they sway their Scepters not by humane power, but by Divine ordinance & appointment, and therefore are in Scrip-

ture

(G 2)

ture

ture stiled the sons of God,
as if their power royal were
by inheritance from the
Deity.

Thirdly, that since they
are from God, by him

Chosen

and

Anointed;

and are his Sonnes, his An-
gels, his Lieutenants, bee
they in their government or
execution of their calling,
either good or bad, they
ought by no humane power
or resistance to be deposed,
nor in the least offensive
way to be touched.

Calling,
Now since the Power,

Honour of
Kings is so transcendent, and
supereminent, let Subjects
performe their duties, as

3111

(50)

farre

farre forth, as is warranted
by holy Writ.

First then we must honor
them, and that

{ Inwardly,
and
{ Outwardly.

Inwardly by a reverend esti-
mation & opinion of them.

Outwardly, by a lowly
submission and subjection
before them.

Secondly, wee must pay
them Tribute.

Thirdly, we must render
them service twofold:

{ Mentall,
and
{ Corporall.

The first appertaines to
Counsell.

The last to attendance
and safety.

Yea, if need requires, *usq;*

(G 3) *ad*

ad vitæ periculum.

Fourthly, we must yeeld them the duty of our Supplications in daily prayers for them: which points declared, I will conclude with the punishmēts due to those, which are any way delinquent to the fore-named Propositions.

And with the blessings that wil accrue to those, that have beene no way refractory, but willingly subscribed to the same.

That

That Kings are of, and from
God, and therefore by speciall
Title, and peculiar denomina-
tion stiled Gods Chosen,
The Lords Anoin-
ted.

(CAP. XI.)

MAn (though hee
was *imago Dei* in
his first creation)
had no power o-
ver the things created, till
God with his owne voyce
made him ruler over all his
creatures, and put all things
in subjection under his feet.
God was the first Author of
mans authority, the first,
that gave him his first pow-
er. Saint Paul twice affirms
as much in one verse: There

(G 4)

u

is no power but of God. And, The powers, that be, are ordained of God. Whence hee drawes this infallible conclusion, *whosoever therefore resisteth the power, resisteth the ordinance of God.* Nay, heare the Lord of Hosts disposing all power by his own word, *I have made the earth, and the men, and the beasts (saith he) that are upon the ground, by my great power, by my outstretched arme, and have given it to whom it seemed meet to me.* And Daniel unfolding Nebuchadnazzars dream, said *It is thou, O King, that art growne and become strong, for thy greatnesse is growne and reacheth unto heaven, and thy dominion to the end of the earth.* As for their Election, *I have made a Covenant with*
my

my chosen, I have sworne unto David my servant. And here observe a condition confirmed with an oath; the condition in the word *Covenant*, the oath in the word *sworne*. For the most High ruleth in the kingdome of men, and giveth it to whomsoever he will. For neither *Eliab*, nor yet if *Iesse* call *Aminadab*, or *Shamonah*; nor though *Iesse* make seven of his sonnes to passe by before *Samuel*, yet *David* the Shepherd must be King. For *Samuel* must sit downe till he cometh; for at his approach the Lord said, *Arise; Anoint him, this is he. Saul*; though he was a bad King, was called the Lords Anointed: So was *Salomon*;

Hezekias, Iosias; with many others, termed the Lords Anointed. What think you of Cyrus, though a Heathen, yet the Lords Anointed? The Text tels us the words of the Lord, *I gird thee, though thou hast not knowne me*: True it is, there is a difference betweene a Melchisedech and a Nimrod; and betweene a Solomon and a Saul; and so amongst all the Kings, yet all anointed: Be they good, they are blessings to us, be they bad, they are sent to punish our offences. But why Anointed with Oyle rather than with any other liquor? Was it to make them have a cheerfull countenance, thereby the better to resemble *imaginem*

Dei 3.

Dei. I thinke not so alone,
since the Ceremony was u-
sed by powring it on the
head, but rather to shew
that Kings should be as oyle
is, which mingle it with
what liquor you list, it will
be uppermost. Now, who,
and what things were an-
ointed is the *questio*. For the
persons who, Priests and
Prophets were anointed.
For the things, the Taber-
nacle, and the vessels there-
of were anointed, yet none
of these were the Lords An-
ointed: of which anointing
there is found in the He-
brew Text 32. places, and
one alone in the Greeke,
which was our Saviour:
twice it was attribut'd unto
the Patriarchs, all the rest
either

either to Christ, or Kings. As for that concerning the Patriarchs, *Abraham*, being a Patriarch, is registred for a Prince; and *David*, a Prince, is nominated a Patriarch: The first is testified by *Moses*; the last the Acts of the Apostles authorize; where *David* is plainly stiled a Patriarch. Having on my side such sufficient witnesses, I doubt not but it will be granted, that Princes and Patriarchs are equivalent, and so briefly, neither *Saul*, the enemy of God, nor *Cyrus* the Heathen, a stranger to God, was exempted, but all anointed of the Lord. And if this unction will not serve, read then in the next place, that they are the sons of God.

Secondly,

Secondly, that they sway their
Scepters, not by humane power,
but by Divine ordinance and
appointment, and are therefore
in Scripture stiled the Sonnes
of God, as if their power
Royall were by inbe-
ritance from the
Deity.

IT is most com-
monly observed,
the lesser the wit,
the apter to pry
into others occasions, as
may appeare by his witleffe
exception, that thus replied
to Moses, Who made thee a
man of authority and Iudge o-
ver us? And by the Priests
and

Basil.

and Elders ignorant curiosity, when they indiscreetly demanded of our Saviour by what authority hee did those things. We know, of Beasts, the Lion hath his prerogative; of Fishes, the Whale; of Birds, the Eagle; of Planets, the Sunne. *Esse ordo inter Angelos*, saith *Basil*: Nay, goe farther, the Prophet tels us, amongst Angels there are Cherubims and Seraphims. And unclaspe the booke of heaven, there shall you read one Starre differing from another in glory. Nay, the very Trees had Kings. And as all sorts lived in old times under Kings, so they thought the gods had Kings, saith *Aristotle*. Kings then should not:

Arist.

not be denied their power
of those Elements, of which
they are partakers, having
in themselves the Sunnes at-
tracting power, the Eagles
wings, the Whales mouth,
and the Lions prerogative:
For my part, I alwayes held
these ensuing words ortho-
doxall; *Cujus jussu nascun-
tur homines, ejus jussu consti-
tuntur Principes*: The same
power that made man, made
also Princes to govern man.
In which government of
theirs, I cannot say it is al-
together humane, because
the Text leads mee into a
Spirituall compasse; They
are the Sonnes of God: and
that this attribute may not
be lost, the Psalmist makes
a Proclamation with a farre
greater:

greater redundancy to their glory ; *I have said ye are Gods, and all of you children of the most High. Melchisedech was first King, in type of Christ ; whose parents on earth are not once mentioned, to shew that they are the children of God. The Apostles Text is plaine to this purpose, He was without father, without mother, without descent, and made like to the sonne of God. Salomon sate on the Throne of the Lord, and Moses tooke the Rod of God in his hand (which some interpret) the Scepter. The Lord also sought him a man after his owne heart, and setteth a crowne of pure gold upon his head. Likewise the Lord* said :

ſaid unto Moſes, *I have made thee a God to Pharaoh.* And in the ſame Chap. gives him power over all that hee hath, according to that ancient Rule, *Reges quod ſunt, per Deum ſunt.* Yea, leſt any presumptuous tongue ſhould dare to contradict this high Title of Sovereignty, the Pſalmiſt proclaimes it from Gods owne mouth, *I have ſaid ye are Gods.* Though we know it is Gods peculiar property to rule as Monarch over all, yet ſeeing our dimneſſe cannot conceive our Makers brightneſſe, nor our imbecility his Omnipotency; therefore we muſt ſay as the people of Iſrael ſaid unto Moſes, *Let not the Lord ſpeake to us, but thou.* Which
power

power is generally granted to all Princees; so that God bestowes on them not only his power and Majesty, but also his owne name; that by their manhood they might conferre with men, *Quasi-hominines* as they are men: and by their name & office represent his power, *Quasi-dei*, as they are gods. *Deus sit in Synagoga Deorum*; God hath placed his Synagogue in the Synagogue of Gods (that is) Princees. The Morall Law commands us that we should not take the name of God in vaine; can man then suppose, that hee will give his owne name in vaine? God forbid. I conceive they are gods, not according to nature,

ture, but according to office. For they have their calling, their place, their honour from God. Their calling immediately from God, their place supreme under God, their honour highest, and next to God. To which purpose saith an ancient Writer, *Colinus Imperatorem, ut hominem & Deo secundum, et solo Deo minorem*. I strangely then doe admire, that any dare be so presumptuously bold, as to affirme, that the Priest is *& solo Deo*, and the King *et impare unitate populi*: A brain-sicke popular opinion of some, who seeme to be better skill'd in *Aesops Fables*, then in the word of God. Though thou art an Apostle,

Chrys.

stle, an Evangelist, a Prophet, bee thou what thou wilt be, thou must bend a knee to Supremacy : For thou must bee obedient to the higher powers, sayes S. *Chrysostome* : For obedience doth not overthrow piety ; nor is it any disgrace to the highest degree in the Church, to yeeld obedience to his Prince and his authority. For whosoever brings an exception, useth but adulation, saith *Bernard* : though *Peter* could make a Proclamation with his *Ecce des gladii*, yet by his favour one was commanded to be put up in his scabberd ; the other was never drawn forth by him, unlesse it were when he denied his Master thrice,

Bern.

thrice, which *Indas*, a De-
vill, by our Saviours owne
confession, never did. The
story is knowne, how the
Bishop of *Millan* held a
Crosse in one hand; and a
Sword in the other : And
how *Boniface* the eighth, by
vertue of these *duo gladii*,
would have taken the Em-
perours Sword out of his
hand. And from some such
like erroneous conceit, the
ambitious Cardinal, perhaps,
wrote, *Ego, & Rex meus*. But
all should know, that from
the foundation of the world
the Miter should ever vaile
bonnet to the Scepter. Thus,
you see, they are ordained,
and appointed by God,
their authority next to God.
May then their just power
be

be answerable to their high calling, that no Subject under their dominion dare to resist, touch, or depose them; which is my third branch.

That since they are from God,
 by him chosen and anointed,
 and are his Sonnes, his Angels,
 his Lientenants, be they in
 their government or execution
 of their calling, either good or
 bad, they ought by no humane
 power or resistance to be depo-
 sed, nor in the least offen-
 sive way to be
 touched.

(CAP. XII.)

And in this point
 I will begin with
 the undeniable
 instance of a man
 after Gods owne heart, Da-
 vid, disaffected servant, who
 though he were dispossessed
 of his right by Saul, a Ty-
 rant,

rant, a spirituall usurper, an Ecclesiasticall Persecutor, a possessed partie (foure Cardinal vices, in stead of foure Cardinall virtues) for hee was not onely a Tyrant to his sonne in law, *David*, when hee cast his Javelin, and said, *I will smite David, even to the wall, with it*; but also to the choycest part of his owne bowels, even his eldest and first begotten sonne, *Ionathan*, for speaking but the truth in *Davids* behalfe. An usurper also hee was in matters spirituall, in that he tooke upon him *Samuels* office, for hee offered up the burnt offering. Hee was a Persecutor too, for hee slew 85 persons in one day, that wore a linnen Ephod, and

and why ? either because they gave *David* victuals, or the sword of *Goliath* the Philistine. And what is last and worst, he was possessed with the Devill, for an evill spirit from the Lord troubled him ; yet *David*, though hee might have killed *Saul* (and was by *Abisha* thereto perswaded) in alleageance notwithstanding to Gods Anointed, hee forbore, and forbade it ; and his heart smote him, when hee had but cut off *Sauls* skirt. He feared not, it seemed, to kill *Goliath*, yet hee dared not stretch out his hand against *Saul*, the Lords Anointed, though, by doing it, he might be assured of the safety of his life, and enjoy-

(H) ing

ing of *Sauls* Crowne; for, saith he, *Who can stretch out his hand against the Lords Anointed, and be guiltlesse?* Nor would he suffer the Amalekite to live, because he had but holpen *Saul*, (and that at *Sauls* owne request) to dispatch his life, after he had fallen upon his own sword; neither would he have *Sauls* death published in Gath, or in the streets of Askelon, lest the daughters of the Philistins should rejoyce; for, saith he, *The shield of the mighty is vilely cast away:* the shield of *Saul*, as though he had not beene anointed with Oyle. So that though the Amalekite bring *Sauls* Crowne and Bracelet to King *David*, yet *David* will have

have him perish by the sword, that will but heave up his hand against the Lords Anointed : For their persons, once dedicated to his service, are not onely by God protected, but are sacred, and ought to be secured from all enormities, which may proceed from tongue, hand, or heart ; for it availeth not, whether the King be chosen by Lot, as was *Saul* ; or by Election, as are the States in Germany, and divers other Countries ; or by lineall succession, as it is in Great-Britaine, France, and Ireland. For, saith *Salomon*, *Against the King there is no rising up. Vengeance is mine*, saith the Lord, *and I will repay it.* A-
(H 2) gaine,

gaine, To mee belongeth vengeance; for he, that revengerh, shall finde vengeance from the Lord, and he surely will keepe his sinnes in remembrance. S. Paul declareth likewise, in the Hebrewes, the words of the Lord, Vengeance belongeth unto me, and I will recompence it. So that it must needs be inferred (if the Scripture is to be beleaved) that whosoever will touch, in an offensive way, an Anointed King, takes Gods office into his hand. As for deposing; Those, that have beene that way bent, have beene afflicted with greater punishments, than the greatest offenders that ever were. Moses chargeth the children of Israel but to slay the
the

the Idolaters ; but for the Rebels, hee causeth the ground to open, and swallow them up. *Salomon*, finding the grievousnesse of this offence, and the terriblenesse of the punishment, charged his Sonne, *Fear* God and the King, and keepe not company with the seditious, for their destruction shall arise suddenly : and what is the end of Sedition, but Destruction ? The seditious Israelites were destroyed sometimes with fire from heaven, sometimes with fiery Serpents ; See *Miriam* strooke with Leprosie, see *Absolon* hanged by the hair, see *Achitophel*, that mighty Politician, saving the hangman a labour, see *Zimri* burning

(H 3)

ning in the house, which he
set on fire; see *Sheba's* head
throwne out of a window,
by the women of *Abel*. You
see the examples here, and
hereafter be it every good
Subjects wish, that all tray-
terous *Sheba's* may lose
their heads, all treacherous
Israelites perish with fire,
and fiery Serpents; all dis-
honest *Miriam's* possesse their
leprosie, all disobedient *Absolons* dye upon the Tree,
and all seeming subtle, but
hellish *Achitophels*, rob them
of their fees, that should be
their executioners. Yea, let
all rebellious Israelites, whe-
ther *Sheba's*, or *Absolons*, or
Achitophels, or *Miriam's*, or
Zimries, let them all come
to destruction, with all
those

those that have evil will to-
wards the Lords Anointed
Ones.

Now since the { Calling,
Power,
Honour of
Kings is so transcendent,
and supereminent, let Sub-
jects performe their duties,
as farre forth as is warranted
by holy Writ.

First then, wee must ho-
nour them, and that

{ Inwardly,
and
Outwardly.

Inwardly, not onely by a
reverend estimation, and o-
pinion of them, but also in
advising and consulting all
things for their honour.

Outwardly, by a lowly
submission and subjection

(H 4) before

before them.

If it bee so, that wee are bound to allow our Soveraignes the love of our hearts, and the prayer of our lips, then undoubredly, we must yeeld to them the submission of our bodies, the Apostle charging us to submit our selves to every ordinance of man for the Lords sake; so that man is not bound to doe it for mans sake, but for the Lords sake. The same Apostle likewise in the same Chapter (lest we should be forgetfull of what hee had said) bids us feare God, honour the King. As for inward honour, I might instance that of *Cushai* towards King *David*, or that of *Artaxerxes* his Chancellor, and

and Secretary, with others of the State, concerning the Jewes repairing of Jerusalem, when they coloured a bad purpose with this faire pretence: *Be it knowne unto the King, that, if this City be built, and the walls set up againe, then will they not pay toll, tribute, and custom.* The reason, why they thus wrote, is added, *Because it was not meet for them to see the Kings dishonour.* As for lowly submission, David is our president, who, after he was anointed by Samuel, cried after Saul, saying, *My Lord the King.* And when Saul looked behinde him, David stooped his face to the earth, and bowed himselfe. Josephs brethren bowed
(H 5) them-

themselves to him, to the earth, though he were but an officer in *Pharaohs* house. *Jacob* told his sonne *Judah*, that the Scepter should not depart from *Judah*, and that his fathers children should bow downe before him. Likewise *Nathan* the Prophet, when he came before King *David*, bowed himselfe with his face towards the ground. So did the Amalekite to King *David*, he bowed himselfe to the ground: So did *Mephibosheth* to King *David*, hee bowed himselfe, and said, what is thy servant, that thou shouldst take upon such a dead dog as I? If *Mephibosheth*, being *Sauls* sonne, whose Crowne King *David* possessed,

essed, termed himselfe a
dead dog before the King,
what then shall wee doe?
Let us doe before our Sove-
raigne, as the wise men did
before the King of the Jews,
Fall downe, and worship: then;
questionlesse, wee shall, in
the next place, present our
gifts, our gold, our frankin-
cense, and myrrh: we shall
cheerefully pay every one
his Tribute:

Tribute.

Tribute.

IT is storied of di-
vers of the Jewes,
that they deemed
such in bondage, which
payed Tribute to Superi-
ours; and, in the *Acts* there
is mention made of *Judas*
Galileus, which was ring-
leader of this faction, and
moved much trouble a-
mong the people, saying,
it was not lawfull to pay
Tribute. It seemes these
Jewes & Judasses were bent
for seditiō, the first sect see-
ming to glory in their owne
seeming freedome, the o-
ther sectary to bee ambiti-
ously

ously proud, that hee was the inventor of such a seditious practice in a Common-wealth. This sect was not quite extinguished in our Saviours time, for there were, that tempted him in the case of paying Tribute; nor are our times cleare from the like factions adherents. For if some mens hearts were examined, and adjudged by their actions, it were yet to be doubted, whether there were not Jewes, or Judasses, or both: If most can cleare themselves herein, yet the whispering contradictions of others doe argue the stubbornesse of some stiffe natures, which in common sense ought more to be rebuked,

buked, than their ignorance;
All sorts being taught, by
the Text, obedience, in
whatsoever is agreeable to
the lawes of God. The Im-
postume of a Common-
wealth, when it breaks in-
wardly, puts the State in
great danger of recovery,
the decay of Sovereignty
being no otherwise, than a
prey to the enemy, let us
then without grudging fol-
low the Apostles rule, who
bids, *Render to all their dues,
Tribute to whom Tribute be-
longs, &c.* Now, because the
word Tribute is of a large
extent, it were not amisse,
to acquaint you with the
propriety of the three Chal-
dee words in *Ezra*, which
all signifie Tribute, and may
instruct

instruct by their Etymologies. The words (as I have read) are *Mindah*, *Belo*, *Hilac*.

The first imports moderation, the second community in the generall payment, the last is for antiquity, and continuance: Tribute must bee given so farre, and so long, as the common state requireth. For, *salus Regis*, *salus Reipublice*; & *salus Reipublice summa lex esto*.

It is in the body Politique, as it is in the body naturall; if the head be troubled with any contagion, the whole body hath a feeling of its misery. These payments are *per debitum*, Tribute and all Customes being by direction

tion of the Apostle, and for preservation of the State, and these ought to proceed from the Subject, when need requires, freely, and speedily. For, *qui cito dat, bis dat*. But by no means give to thy Prince conditionally, for that were to make an Auditor of a King: And though some say, To make the King an officer, were to make him rich, yet such places besit not such persons, and we must write all gifts to a King in running water. But to the matter; Wee know in private tokens between friend and friend, if wee condition to what end our gifts shall be employed, wee extenuate the courtesie. If it be so among

mong equals, how much more then betweene a Sovereigne and his Subject? And if thou wilt give, give cheerefully, for the cheerefull giver was commended in the Gospell. When diuers Peeres of England offered benevolences to *Richard* the Third, he refused it, saying, I had rather have your hearts, than your money. A wise speech; for, if he had the first, hee might assure himselfe of the last. I doe confesse, if I should write politiquely, it is ill contradicting their demands: I had rather give heed to *Aesops* tale, though a tale in earnest: When the Lion had proclaimed, that, on paine of death, there should

should no horned beast abide in the Forest, one, that had in his forehead a bunch of flesh, fled away a great pace; the Fox, that saw him runne so fast, demanded of him, whither he made that haste; he answered, that he did neither know, nor did care whither, so that hee were out of this place, because of the Proclamation made of Horned beasts: What, foole, quoth the Fox, thou mayst very well abide here, the Lion meant it not of thee, for thou hast no horne upon thy head: no marry, quoth he, I know that; But what if he call it a horne, where am I then? I love not the dangers of high censure. Yet I hold
not

not their Paradox to be Orthodox, who thinke, that Princes actions are confined to no other lawes, but their owne wils : Surely those Heathens were in great error, that sayd, *Principi leges nemo scripsit, licet, si liber; in summa fortuna id equum, quod validius.* It is an excellent thing to have a Gyants strength, yet, where it is, let it be so tempered, that laws stoope not to every Governours humor, and controulement.

*Though Kings by their Royall privilege may doe,
What unbefits each beare to search into.*

Now the reasons, why
we

we should disburſe for our Sovereigns good, are theſe: First, becauſe they are Shepherds; for *Cyrus*, the Heathen, is termed the Lords Shepherd; if a Heathen, what then a Chriſtian? And next, becauſe they are Fathers; which the Scripture, in many places, confirms; eſpecially, where Princes are ſtiled Patriarchs (Patriarchs being the primitive Governors over Gods people, both in Church, and Common-wealth.) And *David*, the chiefe King over Iſrael, being ſtiled by the Evangelift, in expreſſe terms, a Patriarch; whence may be inferred, That *Ius Regale* iſſues out of *Ius Paternum*. The Kings right claimes by the
the

the Fathers, and both hold by one, and the same Commandement. If they bee Shepherds, then certainly we are the Sheepe of their flocks; and, being sheepe, let us performe, with all alacrity, that, which sheepe doe. First, let us obey the voyce of our Shepherd: Secondly, let us rest willingly within his hurdles, to manure the earth for his use: Lastly, when need requires, let us yeeld up our fleeces without grudging. The sheepe doth trust the shepherd, because he doth *Tendere, non deglabere*. Why then should not the Subject doe the like to the Sovereaigne? Questionlesse, each Prince will charge his Officers, as
the

the Emperour did his Lieutenant in Ægypt, That they should sheare, not shave. I must then tell all, whosoever they be, that it is not the forecast of a wise State to let their Sovereigne want. For, *quis nisi mentis inops*: What reasonable man would not part with a little to purchase the safety of the whole? We must be content to pay to our spirituall fathers, why then should we bee slacke in paying to our temporall? But this word Father is almost out of request, more spoken of, than regarded; yet, each man should know, that his Sovereigne is a father foure manner of wayes: Hee is *Pater Patriæ, Pater Reipublicæ,*

ce, *Pater Pauperum*, and *Pater Literarum*. This quaternion of Fathers might bee alluded to the foure Cardinall vertues : *Pater Patriæ* may appertain to Fortitude; *Pater Reipublicæ*, to Temperance ; *Pater Pauperum*, to Justice ; *Pater Literarum*, unto Prudence. The first stands either in an offensive, or defensive way ; the second imports a point of moderation ; the third, of judicature, that the rich, and poore, doe no wrong, each to the other, but that all may live under the justice of the lawes, both high and low, rich and poore, one with another : the last inclines to the highest point of discretion and judgment,
for

for there cannot be a greater symptome of discretion and judgement in a Prince, than to be a favourer, and maintainer of learning and literature. As he is a foure-fold Father, so ought he to have a fourefold eye ; an eye of severity against Rebels ; an eye of Clemency toward the lowly & meeke ; an eye of Majesty toward himselfe, and Subjects ; and an eye of Prudence, to rule both himselfe, and his Subjects aright. Now as hee is our Shepherd, let us performe the parts of sheepe ; as he is our Father, the parts of sonnes, paying our dues and duties in both. *Maximilianus* reporteth, That the Egyptians deemed them not

not truly noble, which could not shew some marks on their bodies, which they had received for the denying of Tribute. I know not, whether any of *Marcellinus* his Gypfies be come into our Countrey; but some I have heard of, that are not unlike *Jonah*, who, being commanded to goe to *Ni- nive*, would flye from Gods decree, and goe to *Tharfen*: A shifting delusion, which, I thinke, neither God, nor the King will passe by unpunished. Certainly, our Saviour, when he was in *Beth- natene*, went up to *Ierusa- lem*, to be taxed; afterwards being come to the ripensse of *yeeres*, when the *Phari- sees*, with the *Herodians*,
(I) came

came to demand of him, whether it were lawfull to pay Tribute unto *Caesar*, or no; Hee asked whose Inscription it was: they answered, *Caesars*: His command followes, Give to *Caesar* the things that are *Caesars*, though most affirme, that under his Reigne Christ suffered. And lastly, our Saviour, for conformity in paying Customs, and Tribute, wrought no lesse than a miracle, causing *Peter* to goe to the Sea side, and a fish to come to him on shore, with a peece of money in his mouth, which was presently sent for Tribute by *Peter*, the chiefest of Apostles: For so was Christs commission in expresse manner,

(I)

manner, Take the money out
of the fishes mouth, and pay
Tribute both for me, and thee.
Ending then with our Sa-
vours obedience, I doubt
not, but it will conclude
all dutifull Subjects under
the like observance.

Thirdly, wee owe them
twofold service,

{ Mentall,

{ and

{ Corporall.

The first doth appertaine
to Counsell.

The last to attendance
and safety, yea, if need re-
quire, *usq; ad vita pericu-
lum.*

The members of the na-
turall body follow the head;
by the same rule the mem-
bers of the body politique

(I 2)

should

should follow the King. In the first is transparent good manners, the lower giving place to the higher. In the last is unfolded a point of Religion, teaching Subjects to give place to their Sovereignes.

Temporall things in each Province, are primarily received from the Prince, continued by the Prince, enjoyed under the Prince, and by rebellion turn to the Prince, and, if need require, ought to be used for the Sovereigns use. Nor are our goods sufficient to make recompence, but our bodies and lives must lye at stake, to doe him service: Nor that hee bestowed them on us, but that they are preserved

served by his ears, making
us owners of that, which by
nature should be ours. Nor
is the service of obedience
commanded conditionally:
For the Apostle tells us, we
should obey all generally,
obedience and servitude be-
ing almost of a like nature;
let us serve, whom we obey;
and obey, whom we serve:
We serve in obeying, and
obey in serving. Here are no
conditions, we must obedi-
ently serve, be our Sove-
raigne just, or unjust; a
godly Prince, or an ungod-
ly Tyrant, or what you will.
The Prophet *Jeremy* enjoy-
ned as much, when he wil-
led the Jewes to serve *Ne-
buchadnezzar*, which was a
wicked Prince, and with-

(I 3.)

out

our the feare of God; Tyrants being called Gods Instruments by the same Prophet, being at his command, as Satan is with his infernall spirits. The Apostle S. *Peter* commands servants to be subject to their Masters, not onely to the good, but as well to the forward: If servants owe it to their Masters, then questionles, in an higher degree, it is due from the Subject to the Sovereaine. For the same Religion, that binds us to obey God truly, tyēs us also to serve our Sovereaine faithfully. God will be honoured, as he hath prescribed, not as we have devised: If it were not so, we know wee owe homage and fealty
to

to our Land-lords, doe we
not owe allegiance and
service to our Sovereigne?
None will gaine-say it, but
they, who instead of being
Gods dearest sonnes, make
themselves his extreme e-
nemies; of obedient and
loving servants, his wilfull
and obstinate Rebels; their
actions being forged in Sa-
tans shop, must needs bee
confederate with his enemy
the Devill. For the mani-
festation hereof, there are
more Texts, than, perhaps,
all Subjects would be willing
to heare, I am sure, to per-
forme; yet thus much I
could wish, that each man
would bee studious in his
cogitations and affections to
doe his Sovereigne service

inwardly and outwardly,
according to his ability.
This done, I doubt not, but
in the next place, hee will
powre forth his daily pray-
ers for him.

[Prayer.]

Prayer.

Since our Duties
towards our So-
veraigne are both
inward and out-
ward; Kings must partici-
pate of both, they must
have the love of our hearts;
the submission of our bo-
dies; and now the prayer
of our lips. The Apostle
Paul, having a tender care
of his brethrens safety, ex-
horts them, that, first of all,
prayers, and intercessions,
and giving of thanks bee
made for all men; and
sheweth specially for whom,
For Kings, and for all, that
are in authority; the reason
is added; because by their
(15) means

meanes we may lead a quiet and peaceable life in all godlinesse and honesty. Wee read, that *Nebuchadnezzar* did evill in the sight of the Lord; yet were the Iewes, under their Babylonish servitude, instructed by *Baruch* to pray for the long life of *Nebuchadnezzar*, and for the life of *Balthazar* his sonne; so should they live under the shadow of *Nebuchadnezzar*, and *Balthazar*, and serve them many dayes, and finde honour in their sight.

Ek.

But, mee thinkes, I heare *Blesensis* say, *Pro Regibus orare, est nova traditio*: To pray for Kings, is a new tradition. I wonder hee, or any dare broach such new Heresie, Since we are not onely commanded

manded by S. Peter, (on whom in point of salvation he seemes to have a dependency) but also by S. Paul, to pray for them which are in authority, especially for our Supreme Sovereigne, *Pro Rege, quasi precellenti*. Let him, and all his confederats ruine themselves in their owne errors; but, for our parts, let us strive to requite them with thankfulnesse, that study to keepe us in quietnesse. Let us say with the Prophet David, Trust, who will, in their stout Kings, wee will call upon God for our King; that he may healthfully, happily, and victoriously reign. And, as he is *Modestus ualer*, so, in all his undertakings, he:

he may be *Magnanimus* also;
That British tongues may
triumphantly say, *Carolus*
Ille Magnus. And, as, in my
Soveraignes cause, I have
playd the Priest, so, I doubt
not, but the British Nation,
with an unanimous consent
will be my Clerks, and say,
Amen.

The punishments that will fall upon
Delinquents in the forecited points,
and the Blessings which will accrew
to those that have bin ne way refrac-
tory, but willingly subscribed
to the lawes of God.

ANd herein I am loth to
divulge the utmost of
my thoughts: Yet, I feare,
that tongue wil burne in un-
quenchable fire, that dares
presume

presume to scandalize his
Soveraigns name, or to de-
tract from his worth. And
this dare I justifie; For hee
cannot be a true servant to
God, that beares not a loyall
heart to his Prince. The
Prophet *Jeremy* threatens
those that refused to goe
from Jerusalem to Babylon
into captivity, with the
sword, famine, and pesti-
lence; Thus saith the Lord
of hosts, I will persecute them
with the sword, famine, and
pestilence, and will deliver
them, to be removed to all the
kingdomes of the earth, to be a
curse, an astonishment, an his-
sing, and a reproach among all
Nations. And whosoever
will not doe the law of God,
and of the King, let judge-
ment

ment be executed speedily
 upon him, whether it bee
 unto death, or unto banish-
 ment, or to confiscation of
 goods, or to imprisonment.
 Saint *Paul* likewise exhorts
 all men to esteeme the office
 of Magistracy, as Gods or-
 dinance; and to obey them,
 whom God hath appointed
 Rulers over them: For they
 are no lesse than Rebels, and
 adversaries to God, who do
 resist the powers ordained
 of God; for he, that violates
 the Ordinance, violates the
 Ordainer. Such treacherous
Absolons shall not onely bee
 hanged by the haire of their
 heads, but there will some
Reabs stirre against them,
 and with their triple darts
 wound their hearts: For
 those,

those, that seeke my soule, to destroy it, saith the Prophet David, shall goe to the lower parts of the earth, they shall fall by the sword, they shall be a portion for Foxes.

Now for conclusion, and the better escaping of all just judgements, due to rebellious, or seditious Subjects, let us rather heare God than man, which, as you have read, commands us to obey his Lieutenant, and Supreme Officer upon paine of dānation, against whom wee cannot kicke, but wee must be Gods enemies, false Subjects, and Satans servants. Wherefore, that Gods blessings may rest upon the people, let them in their hearts ever blesse his

Vice-

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Isaacs strive against them,
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Vice-

Vice-gerent. Let neither heart, tongue, nor thought, cease at any time *Benedicere Deo, & Christo suo*. And then, for such Christian obedience, in any Christian Nation, I dare say with confidence, *Happy are the people that be in such a case*. They shal have, I doubt not, *Shangers* Ox-goad to pricke six times six hundred Philistines to death; *Gedeons* pichards to discomfit the Midianites; *Iosuaes* Trumpets, to blow downe new Jericho's; and *Sampsons* strength, to overcome whole Armies of Philistines. In a word, I am confident, that so loving and obedient a people shal have the peace of a good conscience, yea, the peace of God, which

which passeth all understanding,
which shall rule in
their hearts, and bring the
blessings of peace upon
them, throughout all
generations, for
evermore.

Amen.



The

The mutall Duties betwene
the Parents and their
Children

CAP. X.

THe Children, saith
S. Paul, are not
for the Parents,
but the Parents
for the Children; Beginne
wee therefore with their
Office and Duty, since theirs
is the Precedency. When
the Childe is borne, let not
the Mother (though good
in disposition) nurse any
lesse she nurse all. I am not
against the generall Opini-
on, as if it were not meet
for a Mother to nurse her
owne Childe : Yet this I
conceive,

conceive, that if she should
nurse one, and refuse ano-
ther, she should with much
partiality incline to one, ra-
ther than another. For
Womens affections are ma-
ny times transported be-
yond judgement. And let
the Fathers intentions bee
never so upright, yet the
Mothers survivorship may
finde out new inventions to
performe her Naturall Af-
fections. Choose, if you
be droven to a choyce for
your Nurse, a Woman
Witty, Handsome, and if
you can (having the two
former qualities) Honest;
For that Childe, that re-
ceiveth nutriment from his
Foster Mother, will goe
neere to Sympathize with
her

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CAP. X



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 on, as if it were not meet
 for a Mother to nurse her
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 conceive,

I

P

whether if she should

Irregular Pagination.

performe her Natural Affections. Choose, if you be droven to a choyce for your Nurse, a Woman Witty, Handsome, and if you can (having the two former qualities) Honest; For that Childe, that receiveth nutriment from his Foster Mother, will goe neere to Sympathize with her

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conceive, that if she should nurse one, and refuse another, she should with much partiality incline to one, rather than another. For Womens affections are many times transported beyond judgement. And let the Fathers intentions bee never so upright, yet the Mothers survivorship may finde out new inventions to performe her Naturall Affections. Choose, if you be droven to a choyce for your Nurse, a Woman Witty, Handsome, and if you can (having the two former qualities) Honest; For that Childe, that receiveth nutriment from his Foster Mother, will goe neere to Sympathize with her

her in condition. And now the Horne-booke appears. If thou hast daughters, Musicke, Dancing, Needle-working may serve to keepe them from Idleness; they are hardly got, and quickly lost. To make them schollers, were frivolous, it being by some observed, That Learning in a Woman, is like a Sun-diall in a Grave. And wee have a Caveat given us from our late *salomon* in his Proverbs; It hath like operation to make Women learned, as to make *Foxes* tame, which only teacheth them to steale more cunningly. The possibility is not equal, for where it doth one good, it doth twenty harme. True
it

King Iames.

it is, divers Women have
beene very well learned.
I have read, that *Zenobia*
Queene of the *Palmerians*,
being skilfull in the Greek,
Latin, & *Egyptian* tongues,
taught the to her two sons,
and wrote an Epitome of
the Easterne parts. *Cornelia*
taught her two sonnes the
Gracchi, the Latine tongue.
And *Aretia* taught her son
Aristippus philosophy, but he
proved a Sycophantical Phi-
losopher. Indeed knowledg
in a Woman commonly
purchaseth more Inconve-
nience than profit. Exem-
pli gratia. A *Romane* and
a *Grecian* Embassadour,
meeting in the Senare of
the *Rhodians*; the *Gre-
cian* spake these words;
True it is, *Romane*, you
are

are bold in Armes; but un-
skilfull in Sciences; for the
Women of *Greece* are more
skilfull in Learning; than
the Men of *Rome* in Wea-
pons. These words cau-
sed Warre in *Sicily*. At last
the Rhodians perswaded,
that those Warres should
be ended, not by Weapons,
but by Feminine Disputa-
tions. It was like to be a so-
lid Piece, when Women
took it in hand. Stout War-
riers they are, to end Em-
bassadours quarrels. The
Arguments my Author no-
teth, nor; Nor doe I know
his Reason; But certainly,
as farre as they tended to
a Logicall Disputation, o-
ver and over excellent. Look-
ing-glasses are the fittest
Bookes for Womens Stu-
dies;

dies; For there they may rectifie their Deformities, and take Counsell, which may bee the best way to shew that part, which is best. Yet I would have no Woman so farre dote on those Bookes, as to offer up her Morning Sacrifice to them, Eying her selfe so long, till *Narcissus* like, she fall in love with her owne Shadow, I do hate this Face Phylicke. *Diogenes* said to *Diog.* one, that had perfumed his Locks, Be carefull your odoriferous Head procure you not a stinking Life. Beware, with *Isfolon*, you take no Pride in your Locks, lest you bee insnared by them; For I beleeve these Doubted ones are in easie possibility, to be Polluted ones,

Laert.

ones. I like *Laertius* Observation, *Optimi sunt odores, qui odorant Merces, aliter non sunt flores, sed fætores*; Strong perfumes argue guiltinesse of some loathsome Savour; Glorious outsidcs, imply some inward Filthinesse, that would faine escape notice; overmuch Ornament importing Deformity; If shee be Faire, she must be Proud, and she cannot be proud, unlesse she love her Face, which is the better beloved, when represented in a flattering Glasse. In a word, the Learned Woman, that ever was, her knowledge being weighed with an indifferent Mant, will prove like the Woman and the Feather in the Cardinals Scales.

Where

Where if the Cardinall played
right,
The Woman was three Grains
too light.

Yet, for all this, I must
confesse, I would not have
them altogether Illiterate,
Let them Read, and Write,
but not Indite: Casket them
not up for Holy Reliques;
but when nature hath made
them fit for the Rites of
Marriage, marry them, lest
they save you a labour. And
there is an end with them,
and their Education.

If thou hast Sons, in the
first place, be carefull of
their Pædagogues, That hee
be Modest, Sober, Learned;
And be sure that hee have
a good Forme of Teaching,
lest the succeeding Masters
should

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And be sure that hee have
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should

should have more to doe, to
 Vnteach, then to Teach.
 Dime the Musitian deman-
 ded alwaies a greater re-
 ward of them whom others
 taught, then of them, who
 never learned any thing. In
 this Provision of Tutors,
 the Gentrie are farre short
 of their Inferiours, as it will
 appeare by the words of
Quintilian, urged by Sir
Thomas Elliot. And these
 are they, Common Expe-
 rience teacheth, That no
 Man will put his Sonne to
 a Butcher, to learne; or bind
 him Prentice to a Traveller;
 if hee intend to make him
 a Scholler: or if hee will
 have him a cunning Gold-
 smith, will first binde him
 Prentice to a Tinker; These
 things Poore Men are cir-
 cumspect

Quint.

conspire in, and the Nobles and Gentlemen (who would have their Sonnes by excellent learning come to Honour) or for sparing of Cost, or for lacke of diligent search for a good Schoolemaster, willfully destroy their Children; causing them to be taught that Learning, which would require sixe or seaven Yeares to be forgotten; By which time the most part of that Age is spent, wherein is the chiefest sharpenesse of Wit, and also then approacheth the Stubborne Age, when the Childe brought up in Pleasure, disdaineth Correction. And herein Poore men and Great men differ, the one esteeming Learning an Honour, the other (too often)

often) rather a Disparagement then an Ornament.

Diod.

Diodorus the Sicilian Writeth, That the Law-maker *Charondas* appointed, that all the Children of the City should learne their Letters at the charges of the Common-wealth, which was to maintaine Publick Masters, to teach both Poor and Rich. Like to this custome are our Free-schools in *England*, where, though perhaps the Schoole-master or Schoole-masters may very well instruct a multitude in learning, Yet he or they can hardly order them in good manners. For what are two men, or three, at the most, to a giddy-headed company of Boyes? My opinion is (if conveniency)

ency will permit) Let them
learne first at home, in those
annis pubescentibus, Then
your owne eyes may see
their education. *Licurgus*
his whelps, both of a Litter,
may give sufficient satisfac-
tion, The one being well
educated, would kill a Hare;
The other instead of hun-
ting, would fall to gnawing
of bones which he found
in the High-way. When
Antipater demanded of the
Spartans fifty Children for
Hostages, they replied,
That they had rather let
him have a double portion
of those, which were at their
full yeares; For they knew
the ingenuity of their Men,
but not (by reason of good
education) what their chil-
dren might come to. Edu-
cation.

cation is *Prima*, *Secunda*,
Tertiapars vite. That croo-
 kednesse which a Tree hath
 in it's tender growth, en-
 creaseth dayly with the
 growth of the Tree, sea-
 son them well in their Infan-
 cy, they will Savour of it
 in their Age, According to
 the Poet.

*Qua Semel est imbuta recens
 Servabit odorem*

Testa diu.—

And now, I suppose, my
 Striplings are formally clad,
 and roged, newly arrived
 at the Vniversitie, where
 before they are well ac-
 quainted with the Colleges
 and Halls, they must be
 sent for home, to be cocke-
 red up in their Fathers par-
 lours; if they suffer them to
 stay so long, as to see the

Libra

Library, they suppose they are able to discourse of the Universities great Learning, in that very houre they eyed the Bookes, though not profited their Vnderstandings. But every man may take notice; That perfect schollers are perfect Men, halfe schollers halfe Men, no Schollers no Men. For the illiterate are like Statues, or like a picture, which causeth this Motto, This is the Effigies of such a man. What a lamentable sight is it, to see a good proportion of Body want an Head-piece? *O quale Caput, sed non habet Cerebrum.* Nature without Learning hath lost it's eye-sight; And certainly it is lesse paine to learne in youth, then to be igno-

Cic.

ignorant in old age ; *Vita hominis sine literis mors est, & vivi hominis sepultura* : The life of a man without knowledge is a death, and the sepulchre of a living man (saith *Cicero*.) Wit without Learning is like a Tree without fruite; As an untilled field, so is the minde without Learning. *William* the Conquerour, finding the defect of Learning in himselfe, uttered these words to his son, That an unlearned Prince was a Crowned Ass. If it be so with Kings, what is it with Inferiours ? Now there are some Pretenders to Learning, who by their filken Out-sides would have the World suppose they had Golden Insides, whose

whose Cringed knees, Anticke gestures, with a whole rabble of Superlative fooleries (prating as amply, as unnecessarily, their Tongues being Gentlemen. Vñers to their Wits, still going before) leade vulgar Judgements into Labyrinths of amazements, Who onely measure Inward Sufficiencies by Outward Formes, or Fortunes, Esteeming them most Wise, who are most Fantastically deckt, Rich, Honourable; As if these things without an Estate Magnified their Wits, and with an Estate did put the World in minde of their Fortunes. But what hath my Pen to doe with Folly? Yet why should I say so? Since the common Opinion

is

is (urge what I can to the contrary) No Wisedome without Wealth.

Yet I like not to see insulting Ignorance domineere over poore Schollers, Who are forced to come sneaking in with Paradoxes of Poverty. But if you observe what is sayd by *Synoides* in his Ecclesiasticus, You shall find the words and actions of the Rich farre surpassing those of the poore; So that, make mee Rich, I must bee Just, Valiant, Honourable, Wise, *Et quid non?* For Virtue in poverty is like a goodly Ship ready rig'd, but cannot saile for want of Wind. But *Quomodo?*

To tell you of all the Kings, and Emperours, that were

were Schollers, and Favou-
ers of Learning, were but
to fill up my Papers with
Proper Names. I reserve
them for some other, though
not for my better uses. I
will onely urge the Empe-
rour *Claudius Caesar*, *Cosroes*
King of the Persians, the
Vespasians, *Ptolomy* King of
the Egyptians, and the
good Emperour *Trajan*,
who at his owne charges
maintained five Hundred
Children at Schoole, there-
by to banish Ignorance. It
is observed, That, from the
death of *Domitianus* the
Emperour, untill the raigne
of *Commodus* (comprehen-
ding the raigne of sixe Prin-
ces) all were Learned, or
singular Favourers, and Ad-
vancers of Learning. It was
a wise

a wise answer of *Alexander*, when question was made, what should be put into the rich Cabinet of *Darius*, hee answered, *Homers* Workes. And reason good; For *Ho-mer* hath given more men their Living, then *Sylla*, *Ca-sar*, and *Augustus*. Happy then is it, when Kings are Philosophers, or Philoso-phers Kings. It was *Varroes* good fortune to light upon *Anthony*, who, being con-demned to die, for his Lear-ning was pardoned by him, uttering these words, *Vivat Varro vir doctissimus*; And *Alexander* was never more renowned in all his Con-quests, then he was in that of *Thebes*, when he sold all the Free-men (Priests onely ex-cepted) and in the greatnesse
of

of that Massacre, not onely gave charge for the saving of *Pindarus* the Poet; but also saw himselfe, both him, his house, and family undamnified. Whosoever hath but seene History, shall not onely find the Learning of these, and many more, but their well wishing, and bounty towards it. I conceive therefore, that Parents are bound to lend their helping hands, that their Children may be instructed, *Tàm Moribus, quàm Doctrinâ: tàm Doctrinâ, quàm Moribus;* Otherwise the Childrens faults will light upon the Parents heads. And by the Law *Falcidia*, if the Child commit an offence, the Father should be punished. To this purpose was that of

H

Dioge-

Diogenes, who being to buy commodities of the Father, and the Sonne, the Sonne swore, that *Diogenes* offered lesse, then it cost his Father. *Diogenes* strucke the Father for the Sonnes oath, the Father demanded wherefore hee strucke him; *Diogenes* replied, because he had not instructed his Sonne better, then to commit such an offence. But in point of Schollership I might here urge *Architrenius*;

Archit.

*At dijs paulo minor plebes
Phabeta secundos
Vix metit eventus, quic-
quid serit undiq; tortu
Vapulat adversis. —*

The Labourer blisters but
his Hands, but the Scholler

his

his Braines; And when all is done, he is but as a Fish cast upon the sands, that must stay, till the Tide of others Good-will flowes. Indeed there are too many Politicks, that hold it a needlesse thing to be any way indulgent to Schollers, (Poverty being thought to be their Naturall Patrimony) terming them by the title of *Scholastici*. And some others thinke schollership to bee but the Emblem of beggary (though I hold it but a beggarly opinion) so that Schollers merits, like Ciphers, stand for nothing. It is reported, that one of the Philosophers delivered a stock of money to a friend of his upon this condition; That if it should happen his Children should bee

Fooles, he should deliver it unto them; but if Philosophers, then to the Common-people. A strange resolution from so wise a Man, which perhaps drove an other of the Philosophers into a Passion, the World so industriously heaping up Treasure, and being so negligent, whom to leave it to. And here abruptly I breake off, lest the prosecution of my Discourse should beget offence, where I meant none; For by a due proceeding, I should fall upon some points which are Orthodoxall, if the Fathers of the Church, and Moderne Writers of the best sort, as also Expositors as well of Antiquity, as of latter times, of severall religions, and of all sorts neere

an hundred bee of validity
to have steered my severall
silenced Tenets.

I choose rather to em-
brace that grand Politicians
advise, who bids me not to
come, &c.

H 3 A h

A And thus I passe from
the descendent to the
ascendent dutie.

And here, in respect of
mine owne obedience, as
well as others, I will bee
more freely bold to set
downe truth, knowing that
none but Children and
Fooles can take exception.
Where then lies this dutie
ascendent? Vndoubtedly
in the Childs awfull service
and obseuance, both of his
Parents persons, and Pre-
cepts: For thereto are
Children bound, both by
naturall instinct, and super-
naturall injunction. Nature
teacheth their respect and
obedience towards those,
who gave them being: And
the God of nature enioynes
them no lesse in the first

Com-

Commandement of the Second Table. And the elder of the two Sonnes in the Gospell shewes by the expression of his dutious behaviour there, what is due from the Sonne to the Father, that is service, and obedience to his Commandments. If therefore Parents performe their duties, a curse will light the heavier on the Children, that doe not really act theirs; And let them bee sure to receive it corporally in this, or spiritually in the World to come.

Yet *Plutarch*, that great *Plut.* Moralist saith; That the Child is not bound to his Parents, of whom hee hath not received some good thing. In which point, I

H 4 doubt.

doubt whether it holds truth on the Childs part, for he is bound absolutely to obey: But certainly 'tis true on the Parents, they ought to doe good to their Children, and not to grieve, or provoke them, (if Saint *Paul* be to bee believed) but howsoever to doe them all manner of good, unlesse they will bee worse then the worst of the Iewes; For even of them hath our Saviour said, Yee your selves being evill know how to give good gifts to your Children. But I proceed in Childrens duties, and must tell them, that *Bastingius* reduces the duties of Children towards their Parents unto three principall Heads: The first is, *De Obedientiâ,*

quam

quam liberi debent ipsorum
 fidelibus, & pijs praeceptis;
 The Second de Fide, nempe,
 ne illos pauperes negligant, sed
 ut vicissim ijs premia nutri-
 cationis retribuunt; The
 Third, de Amore, hoc est, Pa-
 eorum vitia & mores tole-
 rent, & pia quâdam indul-
 gentiâ ad senectutis sordes, &
 errata conuincant; I leave
 this for the Reader to tran-
 slate, and come to the words
 of Herolt, who determines
 their duties in sixe things,
 Filij in sex tenentur parenti-
 bus suis, siue sint vivi, siue
 mortui. Primo, Tenentur ser-
 uire eis corporaliter, scilicet,
 cum proprio suo corpore: se-
 cundo, Tenentur filij parentes
 eorum diligere ex corde, con-
 tra hoc faciunt, qui parentes
 oderunt, & optant ijs mortem,

Her.

ut eorum hereditatem parti-
cipent; Quod est valde re-
prehensibile, & grave pecca-
tum. Tertio, Tenentur paren-
tibus dulciter, & reverenter
respondere, cum ab ipsis corri-
piuntur. Quarto, Filij tenen-
tur parentibus in temporali-
bus, & corporalibus subveni-
re. Quinto, Filij tenentur pa-
rentibus, in his, quæ ad be-
num & salutem ipsorum per-
tinent. Sexto, Tenentur filij
parentibus defunctis subveni-
re, & animas parentum suo-
rum cum Missis, Eleemosy-
nis, & Oracionibus de Purga-
torio liberare; Sonnes in
fixe things are bound to
their Parents, whether they
be alive or dead; First, they
are bound to serve them
Corporally, to wit, with
their owne Body. Second-
ly,

ly, Children are bound to love their Parents, with their Heart : Against this they transgresse which hate their Parents, and wish their death, that they may participate of their inheritance ; Which is exceedingly to bee reprehended, and a Grievous Sinne ; (and in my opinion such a Sinne as will hardly be forgiven.) Thirdly, they are bound mildly, and reverently to render an answer, when they are corrected of them. Fourthly, they are bound to relieve their Parents in Temporall, and Corporall things. Fifthly, Children are bound to obey their Parents in those things, which belong unto their good and safety. Sixthly, Children are bound to helpe

helpe their dead Parents, to free their Soules out of Purgatory by saying Masse, giving Almes, and making Prayers; The Fourth I believe if need requires. The last shall never bee any part of my Creed. Howsoever let all Children remember the first Commandement of the Second Table, dividing it selfe into two particulars; into a Precept, and a Reason, or rather a Reward, which is annexed unto this Commandement, and none else. The Precept (Honour thy Father and thy Mother) the Reason or the Reward [That thy dayes may bee long in the Land, which the Lord thy God giveth thee:] Now, the word for Honour in the Originall, signifies

Aggravare; So that wee must *Addere Pretium* and *Addere Pondus*, and so *Honorem*: make it a matter of weight to honour them. And seeing they beare the persons of God, they must not be set slightly by. And here by the way *Philosophe* *Phil.* the Jew conceiveth this Commandement to bee halfe Divine, halfe Humane; and so would have that, which concerns God, to be in the first Table, that which belongs to our Neighbour in the second Table. Parents questionlesse ought to be revered and obeyed; As it is in *Leviticus*, the *Kings*, *Luke*, the Epistle to the *Ephesians*, &c. *Taurus* the Philosopher, when the Father and the Sonne came to him about a
Con-

Controversie, the Sonne being a Magistrate, the Father none, appointed, that the Father should sit on that one stoole hee had, till the Question were decided, whether of them ought to have the place. Sufficient might be urged for the manifestation of this point, but all to this purpose. Offend not thy Parents in Thought, Word, or Deed; In thy Thoughts harbour not the least content against them; In thy Deeds doe not any thing to grieve them; In thy Words speake not amisse of them. Remember what *Chrysostome* saith, *Lingua in capite est caput mali*; The Tongue in the Head is the Head of evil; especially in this case. And this Dutie stands as well

chrys.

well in the Action, as in the Manner of the Action, and neither to be omitted; And in both be sure thou art not arraigned at the Barre, and proved guilty: for my part, I had better; nay, rather undergoe *Isaaks* Burden, then offend my Father *Abraham*. Thus have I shewed the respective duties, both from Parents to their Children, and from Children to their Parents. And thus I shake hands on both sides, wishing both Parents and Children answerable unto what I have wrote; Children especially: For by the Mosaicall Law, You shall feare every Man his Mother, and his Father. And in the *Proverbs* you may find, Honour thy Father, that

that begate thee, and thy
Mother that bare thee: Cer-
tainely then, the Child is in
a litle deeper bond of dutie,
then the Parents, if the
Wisedome of *Salomon* failed
him not, when hee thus ad-
vised, Honour thy Father
with thy whole Heart, and
forget not the sorrowes of
thy Mother. Remember
that thou wast begot of
them, and how canst thou
recompense them the things
that they have done for
thee? And thus much
for this part of Child
Providence.

of the mutuall Duties be-
tweene Masters and
their Servants.

C A P. XI.

ANd now a word or
two betweene Ma-
sters of Families
and their Servants. And
First for the Master. The
Master of a Family, accor-
ding to *Aristotle*, exerciseth *Arist.*
a three-fold Power; A
Power Regall over his
Children; A Power Ma-
gisteriall over his Servants;
And a Power Aristocrati-
call over his Wife; which
is not after his owne Will,
but agreeable to the Honour
and Dignity of the Married
estate. But this is not the
Du-

Duty, which is urged in Saint Pauls Epistle to Timothy, If any provide not for his owne, especially those of his owne Household, hee hath denyed his Faith, and is worse then an Infidell. A single provision of Victualls is not sufficient to supply this want; There is a care to be had of their Soules; (For the greatest part of them have little of their owne) I meane not Politanically to Catechize them; For that is *Officium Sacerdotis*; But, as neere as you can, to beate downe Sinne in them, Especially, that of Swearing. Suffer them not to enterlard their Discourse with Oathes: For believe it, the hand of God will light heavie upon that

that House, where Blasphemers dwell. O Barre not then thy Servant of his due. If hee can say unto thee, as *Jacob* did unto *Laban*, These twenty yeares have I beene with thee; thy Ewes and thy Shee-goats have not cast their Yong, and the Rams of thy focke have I not eaten; That which was torne of Beasts, I brought not unto thee, I bare the losse of it. Of my hand didst thou require it, whether stollen by day, or stollen by night. Thus I was, in the day the Drought consumed mee, and the Frost by night, and my sleepe departed from mine Eyes. Thus have I beene twenty yeares in the House, I served thee fourteene yeares
for

for thy two Daughters, and
fixe yeares for thy Cattell
and thou hast changed my
wages ten times. If hee can
say thus, give him not then
a bleare-eyed *Leah*, for a
beautifull *Rachel*: In a
word, barre him not of
ought, that is his due.

Now, for the Servants
Duty towards his Master,
it is foure-fold. First, In
executing well his Masters
Commandes, and Acting
them diligently. Secondly,
In not beguiling. Thirdly,
In not reporting that before
his face, which hee will not
justifie behinde his backe.
Lastly, In seeking all things
for his Masters good, in his
Goods, and otherwise. This
last Duty in the chiefeft
Points thereof is two-fold.

First,

First, In not harshly replying to his Masters words, (for nothing is so odious as a scurrilous Answer, especially, from an Inferiour.) Secondly, In keeping his Masters secrets at home and abroad: But by the way, Hee shall not locke up his Secrets safely, that makes choice of his Servants Heart for a Cabinet. I must confesse hee is like a Ladder, ascending and descending; bound, like a Shadow, neither to be longer nor shorter: His Liverie being rather a badge of Servitude, then Devotion; And when all is done, hee is but like him, who in a Winters night takes a long slumber over a dying fire, as loath to depatt from it; yet parts

parts thence as cold, as when
hee first fate downe. As
for his Duty, you may
reade it in divers places of
Holy Writ, especially, in
Genesis, the Epistle to the
Ephesians, Colossians, Ti-
tus, &c. I might here give
them a Morall Instruction,
but they will performe what
they list, say what you will,
they will doe what they
please. And thus much for
Providence.

of Subtilty of Vnderstanding,
 by some esteemed a Branch of
 Prudence, but indeed an Ap-
 pendix to its Intelle-
 ctuall part.

C A P. XII.

Come now to write
De Astutiâ mentis,
 which (as was for-
 merly said) I conceived to
 be an Appendix of the three
 former Species of Prudence:
 Yet will I allow it a distinct
 Definition, *Astutia mentis*
est, quâ in rebus industrijs
cantum captatur consilium, &
acutè discernitur, quid bo-
num, quid malum, quid uti-
le, quid incommodum; The
 Subtilty of the Vnderstan-
 ding is that, whereby wee
 take

take wary Counsell in industrious matters, and punctually discern, what is good, what evill, what profitable, what incommodious. But such is our broken-bellied Age, that this *Astutia* is turned into *Versutia*, and wee terme those most Astute, which are most Versute. Saint *Augustine* maketh a difference betweene them. For (saith hee) *Astutia est quiddam, quod nunc in bonam, nunc in malam partem accipitur; Versutia est observatio nostri commodi in aliquâ re cum alterius detrimento; Astutia* is a subtilty, which is taken sometime in a good Sense, sometime in in a bad. *Versutia* is a crafty heeding our owne profit with anothers damage

D. Aug.

mage; And this is called
Callidity. The end of this
base craft is, First to get Ri-
ches, then Honour. The
way to attaine unto these is,
by that ugly, uncouth Mon-
ster (Dissimulation or Flatter-
ry) which because it lights
casually on my Pen,

A word or two
of it.

I of

*Of divers ends of the Under-
standings Subtilty, and
meanes thereto, and first
of the High-way
Flattery.*

C A P. XIII.



His is the old
Sicknes of the
Roman Com-
mon-wealth,
and the most
Pestilent contagion of our
British Nation.

The Originall of this
Flattery first came from
the Devill, the Devill put
it over to the Serpent,
the Serpent left it to the
Woman: Where it had its
beginning, it is probable,
it will have its ending. And
here, by the way, *Petrus Co-*

meſter, in his Scholaſticall
 History, gives us this note;
 That at the time, when the
 Serpent tempted the Wo-
 man, hee was ſtraight, and
 upright like a man, but af-
 terwards by the Curſe hee
 was caſt downe to the Earth
 to glide along thereon. To
 this purpoſe (ſaith *Beda*) the *Bed.*
 Devill choſe a Serpent, that
 had a face like a Woman,
 becauſe *Similia ſimilibus ap-
 plaudant*, that like may be
 pleaſing to like. And Saint
Cyril obſerves, That Mans *Cyr.*
 firſt deſtruction was in Pa-
 radiſe, when the Rib was
 taken out of him to make
 Woman: So that the faſhi-
 oning of our firſt Mother
 hath cauſed multitudes of
 her Sonnes to looſe their
 hearts; For ever ſince that

D. Ambr.

time Sinne assailes the heart there, where it wants that Rib for defence. And the holy Father *Ambrose* seemes to bee very angry with our Grand-mother *Eve*, wishing that either *Eves* Tongue had beene out, or both hers, and *Adams* eares stopped, before either the Woman had listned to the Serpent, or the Man to the beguiled Woman, *Ut nam aut fardus Adam fuisset, aut Eva obtin-
tisset, ille ne vocem uxoris audiret; ista ne loquatur ma-
rito*; Would to God, saith he, *Adam* had been deafe, or *Eve* dumbe, nee deafe nor not listning to his Wives Serpentine Tongue, or nee Tongue-tied, that she could not have spoken the Serpents Language to her Husband

band, *Vicissimus, si Evata-*
visset; We had beene hap-
 py, saith hee, and still kept
 Paradise, could the Woman
 but have kept her Tongue
 in her Head, which Tongue
 hath so sorely broken Mans
 head, that all the Balsome in
 the World can never heale
 so deepe a Wound. But to
 the purpose. *Adulatio est ex-*
cessus delectandi alios verbis,
vel factis; Flattery is an ex-
 cesse of delighting others
 by Words, or Deeds; or, *A-*
dulatio est peccatum ex ser-
mone vana laudis alicui exhi-
bita, intentione complacendi;
laudare enim aliquem, qui
non est laudandus, vel plus
quam est laudandus, vel non
eo fine, quo fieri debet, pecca-
tum est, secundum Alexan-
drum; Adulation is a Sinne

Alex.

D. Greg.

used to any with the speech
 of vaine praise, and an in-
 tention of pleasing; For to
 praise any one, which is not
 to be praised, or more then
 he is praise-worthy, or not
 to that end, whereto it ought
 to be done, is a sinne, if the
 Author erre not. Saint Gre-
 gory speaking of the Egyp-
 tian Locusts, saith, *Locusta*
verabulo lingua adulantis ex-
primitur; By the name of
 the Locust, the Tongue of
 the Flatterer is exprest, *De-*
vorata est herba terra, et qui-
quid pomorum in arboribus
fuit; By the first was only
 devoured the Grasse of the
 Earth, and the fertility of
 Trees; But these Flatterers,
Terronarum hominum mentes
si bona aliqua proferre conspi-
ciant, hac immoderatiùs lau-
dando

~~dando corruptum~~. Corrupt
by immoderate praising the
Vnderstanding of Men, if
they regard to publish ought
that is good. The Locusts
lasted in Egypt but three
dayes; this is the customary
vice of every day. The Lo-
custs were blowne away
with a West Wind into the
Red Sea: no one Wind, no
not all the Winds can blow
these Diabolicke Servants
to their Master the Devill,
till there be no more Poste-
rity upon Earth.

But some may allege Saint
~~Paul~~ for authority of dis-
simulation, because he would
please the Jewes in Timothy,
and not circumeise Titus to
please the Gentiles. A
Question needing no An-
swer; For it was to save all,

Non simulans is *affected* *com-*
patientis affectus. Not by
 feigned Dissimulation, but
 by compassionate Affection.
 I would willingly here shake
 hands with it, but I am loath
 to part with it, many doe so
 dearly love it, which makes
 me tell you, It is the poyso-
 ning of Mans Vnderstan-
 ding, the Feeder of humors,
 the whole Volume of it is
 bound up in the Vellome
 Cover of Deceits its ac-
 tions are worse then Rave-
 nous Beasts or Birds, the one
 doe prey but upon the dead
 Bodies, the other upon the
 living Soules. The Reports
 thereof are like Echoes,
 still imperfect, such sha-
 dows that gaine say no-
 thing, yeelding with your
 Body, the Looking-glasses
 that

that represent every thing,
that is set against them: *Ca-*
melion like, having all co-
lours but White, all Points
but Honesty. A Flatterer,
as some say, is either an Ape
by imitation; For hee will
sooth a Man, till he have got
somewhat by him: or a Sha-
dow by Deceit; For hee
quickly passeth by: Or a Ba-
siliske by stinging; For with
his very sight hee woundeth
a Man: He is that *Mar-cam-*
pestis, that still nibbles on the
hard Rinde of sowre Lea-
mons, but when he cometh
to those, that are sweet and
wholesome, his Stomacke
falls into a loathing. Indeed
Flatterers are like Taylors,
who will tell you, that your
Clothes are fit, when you
must needs know better
than I

then they. Wee might therefore paint out Flattery, as the Philosophers did Fortune, diversly, as fate was to them, but certainly good to none. *Egle*-like, never yetting good hold-fast. They do, as *Isab* did to *Amase*, embrace to kill. It is the *Aspe*, that kills us sleeping, that *Syrens* voyce, whose Ravishing is Murthing. Those then, that take delight to be commended by Flatterers, one may take their Vnderstandings in Purse-nets. Yet I grieve with Pittie, and pittie them with Griefe, who had rather be soothed, then advised: subscribing more willingly to the Tongue of Flattery, then to the Heart of Honesty, so that a Non-merito-

rious

rious parasite shall obtaine a
Sun-shine admission, when
dejected desert shall bee
forced to freeze in atten-
dance, and pine away in fruit-
lesse Expectation.

But let each Wise man
scorne those, the Clocke of
whose Tongue is not answer-
able to the Diall of their
Hearts. Let him banish such
Trencher-flies, that waite
more for Lucre, then for
Love; For my part it shall
alwayes be in my Litany,
From them all the Lord de-
liver mee. But now a dayes
I muse the Mysterie of Flat-
tery is not made a Science,
since it is so Liberally pro-
fessed. The time hath been,
when Flatterers have beene
altogether ruinated; *Philip,*
and *Constantine* banished
them.

them from their Courts.
 The Athenians put *Tymarchus* to death, because too intimate with *Darius* hee flattered after the Persian manner. *Augustus* contemned it so much, that he would not suffer his Servants to kneele, nor *Tiberius* suffer his Servants to call him Lord. King *Cannus* being, as it were, Deified by Flatterers, walked one day on the Sands, at a flowing Water, and commanded the Waves, that they should not touch his feet; no sooner had hee spoken, but the Sea dashed him. Ye see now my Lords (saith hee) what reason you have to extoll mee, that am not able to stop one Wave. *Athenians* reports, that the *Thessalians* cleane raced downe

downe a Citie of the Me-
leans, because it was named
Flattery. I confesse, it were
better with *Diogenes* to bid
Alexander stand out of his
light, and not deprive him
of that, hee could not give
him, then with *Christippus*
to speake to *Dionysius* his
heelles, instead of his eares.
The World is full of *Dio-
nysius* his Schollers: Wee
know too many *Ciceros*,
that will imitate *Philip*; And
will not our Platonists array
themselves with Impuden-
cie instead of Modesty?
If our Eares must bee in
our Heeles, there our Syco-
phants Tongues must dance
attendance; If we could let
them alone, where God
hath placed them, they must
packe up their Pipes, and re-
move.

move their Siege. Now
 Flattery hath so enwrap
 it selfe into the skirts of
 Honesty, that wee are Over
in fronte, vulpes in corda;
 The Cloake of Sanctitie
 covering the body of Ini
 quity, that makes me with
 the Poet, say

*Durum, sed levius fapa
 tientia*

*Quicquid corrigere est ne
 fas.*

Where shall Gyndane
 find another Abanous, who
 will carry out his wounded
 Friend, and leave his Chil
 dren to bee burnt: His Rea
 son for the Act is to bee al
 lowed of. *Incertum* (saith
 he) *an hi boni sint futuri, &c.*
 It is uncertaine, whether or

no

no my Children will bee
good hereafter, Hee hath
been long my Friend, and I
shall hardly find out such a-
nother as *Gydanus*; Or
where shall wee find ano-
ther *Damon* and *Pythias*,
whose love was such, that
(before that Tyrant *Diony-
sius*) the one dares to bee
pledge for his Friends life,
the other failes not the day
of his Returne? What
thinke you of *Pilades*, and
Orestes? *Nisus* and *Eurya-
lus*? *Perithous* and *Theseus*,
whom Death it selfe could
not separate? or what of
Casson and *Pollux*, who in
respect of their realty of
Friendship were translated
into Stars? these were as
the Verses are.

Alter

*Altem ego nisi sis, nec eris
mihi verus amicus:*

*Ni mihi sis, ut ego, non eris
alter ego.*

And therefore a Friend is
said to bee *Animi custos*.
True Friendship is like
Quick-silver put to Gold,
which adheres so close
unto it, that it workes
into its Intrals, and so
farre incorporates it selfe,
that both Mettals are
become one Lumpe. Such
Friendship there was in
the Heroicke times, But
now, Friends are as
scarce as Beacons, they
stand alone, and farre
off one another. Suspi

GION

cion now-adayes marres
Friendship, and almost dis-
solves Naturall Affection:
So that I may tell you,
If you have a Friend, to
suspect him unworthily,
instructs him the next way
to suspect you, and
prompts him even to de-
ceive you. Mistrust being
that stifling Spirit, which
insinuates it selfe into e-
very Action, or Passion of
the Mind. Suspicion pro-
ceeds from selfe defect,
and if thou dost receive
an Injury, Neglect de-
stroyes with swifter Wings
then Revenge. Howsoe-
ver, all kind of Icalousie
is worse then Frenzie, there
may bee some end of the
one, none of the other;
Of

Of all Passions no bitterer
 Potion. It begets unquiet-
 nesse in the Mind, hunting
 after every Whisper, and
 amplifying it with Interest, as
 that well skilled Master in
 Melancholy calls it.

Burt.

*Pale Hagge, infernall
 Fury, pleasures smart,
 Envyes Obseruen, prying
 in every Part.*

Leave these superfluous
 Thoughts, which beget Tor-
 mentors to thy Soule. *Isocra-
 tes* prayed, that hee might
 be safe from the danger of
 his Friends, rather then his
 Enemies, For that hee could
 beware of his enemies, but
 cause hee would not trust
 them. I feare that now a
 dayes Friendship is like the
 jour-

journey of the two Friends in
the Fable, when if the Beare
meet, the one will fly to the
Tree, while the other falls
on the ground. Such, as this
Traveller, are those Friends,
who wither in the Bud, be-
fore they come to the Bloss-
som, nor like the Indian
Tree, which (as History re-
ports) never flourisheth, but
in the night, for whilest the
Sunne shineth it seemeth to
Languish: nor resembling
Glo-wormes, which dark-
ned in the day of Prosperity,
reserve their Splendor for
the night of Adversitie.
Adversity being that Judge,
which discovers our ene-
mies, and unmasketh our
Friends: Yea, and putteth to
triall the over-coverous Mi-
ser, whether he most affe-
cteth

seem to be a young
 his mighteous Mammon.
 You may, in the next place,
 see him approach in P^{er}son,
 Menie, for another he was
 supposed to be the god of
 Riches, and in our days
 thought to be no other
 than Cash-keeper to the
 nation.

I see, which is the
 most never known to be
 in the world, that which is
 in the world, is the
 same thing, in the
 language, in the
 Glo-worms, which, dark
 and in the dark, is the
 active, in the
 the sight of a day, and
 yet, in the night, is the
 which, in the night, is the
 and, in the night, is the
 friends, Yes, and but, in the
 still the over-crowded
 of, which, in the night, is the
 of the

downe to Hell daily, easily
of the first and where
into Subtlytude
Riches.

to liue against their owne
Can. XLIX

be urged of this Religion,
Quid non morali possit
regis, I will
Aurifacit fante

the words of our late King
N. D. is it so, that we

must haue a voiage
 into Hell, with an

Itum est in viscera terre?

If thou hadst all the Treas-
 ures, that lie hid in the

Bowels of the Earth, envel-
 oped in the Conceale of

thine owne Belly, what
 would it gaine thee, thou

Foole, if thou gaine the
 whole World, and loose

thine owne Soule: I Re-
 mem-

member a Storye of a poore
 Man, who, for want of suste-
 nance, took an Halter in his
 hand, with a resolution to
 hang himselfe; and com-
 ming to the place, where he
 intended to bee his owne
 Executioner, found a Bagg
 of Gold, takes away the
 Gold, and leaveth the Halter
 in the stead. He that hid the
 Gold, comming to the place,
 where hee left it, found it
 metamorphosed into an Hal-
 ter, takes the Halter, and
 hangs himselfe. Lord, what
 strange effects this Gold
 workes: The one, for the
 want of it, would have han-
 ged himselfe; the other for
 the losse of it, dispatching
 his worke, did hang him-
 selfe. Mec thinkes *Uranus*
 his cares should forwarne us

of such Hellish Thrift. *Wider*
 the Image of a covetous
 Man, who, while he seeks
 to augment his Riches, de-
 nies to himselfe the use of
 his owne, and starves in a-
 bundance. And of this Di-
 vine Verity the Barbarous
 Indians had a naturall no-
 tion, who imagined that
 Gold was the God of the
 Spaniards, in that they hun-
 ted after it so greedily.
 There is a Storie in Pa-
 trarch, not unlike, or unwor-
 thy the recitall, of one
Pachin, an avaritious Prince,
 in the dayes of Xerxes, who
 exhausted his Subjects in
 the diging and refining of
 Gold: whose Wife, com-
 miserating the cryes of the
 people, caused certaine ad-
 mirable Worke-men, in the

plus.

He was his upright friend

his mother

You

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Irregular
Page

gular
nation.

If thou hadst all the Treasures, that lie hid in the Bowels of the Earth, enveloped in the Concave of thine owne Belly, what would it gaine thee, thou Foole, if thou gaine the whole World, and loose thine owne Soule? I Remem-

K. 4.

downe to Hell daily, call
of the first end, where
into Subtly tends
Riches.

Cam XIII

Quidnam mortalia pectus
cogit, I will
Aurifacina famet

N D is it so, that we
must have a voiage
into Hell, with an
If thou hadst all the Treas-
sures, that lie hid in the
Bowels of the Earth, enve-
loped in the Conceave of
thine owne Belly, what
would it gaine thee, thou
Foole, if thou gaine the
whole World, and loose
thine owne Soule : I Re-
mem-

member a Stone of Lappee
 Man, who, for want of suste-
 nance, took an Halter in his
 hand, with a resolution to
 hang himselfe; and com-
 ming to the place, where he
 intended to bee his owne
 Executioner, found a Bugge
 of Gold, takes away the
 Gold, and leaveth the Halter
 in the Aced. He that hid the
 Gold, comming to the place,
 where hee left it, found it
 metamorphosed into an Hal-
 ter, takes the Halter, and
 hangs himselfe. Lord, what
 strange effects this Gold
 workes: The one, for the
 want of it, would have han-
 ged himselfe; the other for
 the losse of it, dispatching
 his worke, did hang him-
 selfe. Mec thinkes *Midas*
 his cares should forwaine us

of such Hellish thrif-
the Image of a covetous
Man, who, while he seeks
to augment his Riches, de-
nies to himselfe the use of
his owne, and starves in a-
bundance. And of this Di-
vine Verity, the Barbarous
Indians had a naturall no-
tion, who imagined that
Gold was the God of the
Spaniards, in that they hun-
ted after it so greedily.
There is a Storie in Pa-
trarch, not unlike, or unwor-
thy the recitall, of one
Pichin, an avaritious Prince,
in the dayes of Xerxes, who
exhausted his Subjects in
the diging and refining of
Gold: whose Wife, com-
miserating the cries of the
people, caused certaine ad-
mirable Worke-men, in the

plut.

absence of her husband,
 to make a golden Table
 with variety of Viands, all
 of the same Mettall, which
 at his returne, intended to
 be set before him: Who
 long feasting his eyes with
 so rare, and beloved a Spe-
 ctacle, at length called for
 Meate to satisfy his hunger:
 When the like Artificiall
 Food was set before him, he
 in rage crying out, that wee
 was ready to famish, his
 Wife replied, wee have no-
 thing, Sir, to entertaine you
 with but this; For while
 you employ the labour of
 the Citizens, and their Art
 in the getting of Gold, a
 number dye in the Mines,
 and all for that, which is
 least usefull, the Fields lye
 uncultivated, the Vineyards

undressed, the Orchards unplanted, so that you must
lose your Gold, or prevent
the cause of this Scarcitie.
Add to this that of *Carpinus*,
Governour of the Citie of
Sasey, who had therein a
Tower full of Gold, and
 Jewels; but for covisee
would not disperse his hea-
ped Treasure amongst his
Souldiers; afterwards *Chan*
King of the Tartarians, sur-
prised his Citie, and taking
Carpinus shut him up in his
Tower, saying unto him;
If thou hadst not so greedily
walled up this Treasure,
thou hadst saved thy selfe,
and this Citie: Now there-
fore eat, and drinke, and
take thy fill of that, thou
lovest so dearly, So died he
miserably through Famine.

in the midst of excessive Riches. Observe that of *Solon* to *Crasus*, who being asked of him, who was more happy then hee, since hee was *Splendens auro & gemmis*; *Solon* told three times, who was more happy. This three-fold Answer of *Solon*, caused a triple wrath in *Crasus*. Indeed it was with *Crasus* then, as it is with good many now, making many simple Conversions, Fools Philosophers, and Philosophers Fools; but let them take heed with *Crasus*, that they be not taken by *Cyrus*, and led to the stake, and then being demanded of *Cyrus*, who that *Solon* is, must confesse, that he is not *Vanus stultitiam*, but *Vana sapientum*; And indeed his Answer was bewoll. right;

right for him who is
 to that end. *Ultima. scilicet*
Expectanda. et desideranda.
est, scilicet, beatitudo, et bonitas.
Ad ista ubi sunt, etiam superad-
ditur, quod, si fuerit debet, et
 21 Suppose then thou hadst
 the goods of Fortune fast
 locked in a Coffer; yet thy
 case may bee, as was this
 Kings of Lydia, who thought
 both God, and Men his
 Friends. To tell you, what
 Riches are, perhaps were
 frivolous, since others are
 better acquainted with them,
 then any selfe. *et non est*
 ¶ To attaine unto Riches.
 Many wayes we know unto
 this Wood, but the ordinary
 way is Vsurie, which, though
 it be forbidden in holy
 Writ; and, I thinke, scarce
 22 right allowed.

allowed of by the Fathers;
 yet some good Authors
 have approved, that some
 kind of Usurie may be tol-
 erable; some (certaine I am)
 is intolerable. I will not in-
 sist upon the Point; only
 acquaint you with the
 words of Bishop Andrews.

B/Andr.

*Usum cum dico, hoc dico,
 pactum ex mutuo lucrum;
 Trium haec (mutuum, lucrum,
 pactum) cum omnem fauorem
 apposite circumscribant. Yet
 I am not so precise, as see
 that told a Holy Sister, That
 she should lend, looking for
 nothing againe. So to cleare
 his Sister from the Sinne of
 Usury, he kept the Princi-
 ple. But I come to treat of
 those, which are Avaricious,
 whom I might yoke to Beg-*

gars

says, You will say, That
 the links are unfit, one be-
 ing made of Gold, and the
 other of Iron; Yet their
 conditions hold a fit Cor-
 respondencie, both not wil-
 ling to part with any thing,
 before they dye; There-
 fore I make this Compari-
 son, because there are Mul-
 titudes, that *inter opes* are
mendici opus. Saint Ber- s. Bernard.
 nard affirms, That *Avarus*
est, ut Mendicus, Fidelis
convenit, ut Dominus, ille
possidendo mendicat, iste con-
temnendo servat; The Co-
 vetous man hungers, as a
 Beggar, the Faithfull con-
 temnes it as a Lord; Hee
 by possessing begs, the o-
 ther by contemning posses-
 seth. Or more properly to
 the Estridge, That as *Almy*
 reports

Plinie.

reports, hath the wings of
 an Eagle, yet never mounteth
 Or they are like the Cardi-
 nall, who would not lose
 his part in *Paris*, for his part
 in *Paradise*. These men
 have an Itch, which hath
 alwayes need of clawing,
 Never satisfied, like *Tantalus*
 in *Hell*; or like a Dog
 in a *Wheele*, which nei-
 steth meate for others eat-
 ing; or like *Jonathan*, who
 for *Hony-combs* endan-
 red his life. And yet are
 unsatisfied desire, too re-
 mptory for Counsell, too
 confident for dislike, too por-
 tent for Remorse. I would
 advise a man to live as the
lute prescribes, *Ex rec. fer. in*
de sust. ad. nec prodig. spern
gar. That hee neither Base-
 ly hoord up, nor Prodiggally
 scatter

leaster is about the one de-
nomination an ignoble mind;
the other an improvident
Indiscretion. Spare not
then, where Reputation lay
a claim for Expence, nor
expend, where Frugallitie
with Moderation will ar-
range, and condemne thee
of Prodigality, lest thou be
forced to looke Necessitie in
the face; for to be a Banke-
rupt is to bee a Thiefe in an
Honourable kind. Living
above Fortune is but to bee
a History to after times.
Let those Lavishors then,
that made the Covetous
their Voyders, Live so thrif-
tily, as to pay their debts
in their life time, so may
they deprive their Execu-
tors of a trouble. And here,
by the way, I meete a diffe-
rence

rences among the Philoso-
 phers. The Aristotelians
 were of opinion, that Super-
 fluity of Riches might cause
 a tumult in a Common-
 wealth; Because, if Arro-
 gancie and Riches should
 chance to link together (as
 too often they doe) there is
 great danger of *Brilliant*
vile. I referre you for ex-
 amples to the History of
Florance. Your Platonists
 thought poverty the chiefest
 cause of Insurrection in a
 Common-wealth; addan-
 ding to that old Saying, *No-*
estasita non habet legem. For
 examples hereof, wee see
 them daily, though not dan-
 gerously. Both which topics
 among them are as yet un-
 conciled; If I might judge I
 should conceive the Golden
 abn: meane.

means the best. I need not
 here to bring in old Avarice
 to act its part, with *Quod plus*
libet, de plus capis, or with
bonoventures, by way of *Bony.*
 comparison, to liken it *Orca*,
sive Mar; Yet it might
 serve turne, since the Water
 of the one might quench
 the Fire of the other. I
 terme it old Avarice; First,
 for its Antiquity; Next, be-
 cause it is most subject to old
 Age. And here I will tell
 you a Tale; When Iove had
 made the Fabrick of the Uni- *Cur.*
 verse, all things being per-
 fectly good, before he crea-
 ted Man, the asses eyes being
 newly opened, he begins to
 leape and bray; At last he
 thinking him selfe, why hee
 was made an Ass (it being
 proper to Asses to take the
 ends.

ends of things into their consideration, when they are past remedy, he came to *Jupiter*, to know wherefore he was created; *Jupiter* told him, for the use of Man, and to performe his duty and service. The Ass, with his eyes set on the ground, demanded how long he should live in that slavery. *Jupiter* told him thirty yeares. He besought *Jupiter* that hee might live but ten, and that hee would bestow the other twenty yeares up on some other Creature, that were able to beare them: *Jupiter* condescended to the request; The next living Creature that came to *Jupiter* was the Dogge, who partly understanding what had hapned betwene

Jupiter

Jupiter & the *Asse*, after ear-
nest soliciting for the curtai-
ling of his dayes, it befell
him, as it did the *Asse*; Whilst
the *Fact* was doing, the *Ape*
did the like, and the like did
happen to the *Ape*. These
things being finished, *Jupiter*
created *Man*, giving him
power over all: *Man*, being
desirous to know the period
of his dayes, desired *Iove*,
that hee might know how
long hee should live; *Jupiter*
told him, that he had ordai-
ned, at *Origine*, thirty yeares
to every living Creature,
and that he was to enjoy no
longer time; *Man*, being desi-
rous of life, besought that
those yeares, that these crea-
tures had refused, might bee
conferred on him; *Iove* yields
to his request: So *Man* lives
(accor-

vntill

(according to the Tale
 thirty yeares; ~~Quintus~~ he
 is a Man, in all uprightnesse
 from the Perturbations of
 the World; from thirty to
 fifty, hee leads the life of an
 Ass, tumbling and tumboy-
 ling for the things of this
 World; from fiftie to se-
 ventie, the Dogs refused
 yeares, snarling, grumbling,
 and envying at others; and
 if he chance to live from se-
 venty to ninety, really
 possessed of the Ape's wen-
 tie, hee will counterfeite the
 defects of Nature, using
 foolish and fantastieall De-
 vices; and from thence I
 conceive the old Proverbe
 to arise, *Senex huius puer.* 154 T
 215 But it may be asked, whe-
 ther the Spirituality are not
 as well troubled with Aci-
 rious

icious Infections, as the
Temporality: I am confi-
dent on the Negative part;
for I thinke if *Afops* *Dogge*
should bequeath his fiftie
Pounds for a Legacie, hee
should never find any accep-
tance of the Clergy; yet
Saint *Ambrose* found fault
with *Simoniacall* Composi-
tions in his dayes, *Quod de-*
diti, cum Episcopus ordinare-
tur, aurum fuit, quod perdidit,
anima fuit: cum alium ordi-
naret, quod accepit, pecunia
fuit, quod dedit, lepra fuit;
That which hee gave (saith
he) when hee was ordained
Bishop, was Gold, and that,
which hee lost, was his soule:
That, which hee tooke, when
hee ordained another, was
mony; and that which hee
gave, was Leprosie. It was
stoutly

Amb.

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 possessed of the Apeswen-
 tie, hee will counterfeit the
 defects of Nature, using
 foolish and fantastickall De-
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stoutly

Amb.

B. sandys.

stoutly, and honestly spoken
 by Bishop Sandys in a Ser-
 mon, whose words my wi-
 shes attend. If Simoniacall
 affection hath corrupted the
 heart of any Bishop, it is not
 amisse, if his heart were gi-
 ven him in his hand, it is easi-
 ly delt with him, if he be dis-
 bishoped. And here perhaps
 it will be expected, I should
 descend *A maiore ad minus*,
 Something of the inferiour
 Levits, for their Covetous-
 nesse, if not rather for their
 Simoniacall contracts. So
 that he that hath the greatest
 Purse, shall have the best
 Living. But, I hope, of this
 fault very few are guilty. As
 for your ingenious Clergy,
 they so handle the Cause,
 that all their actions are not
Propter privatum lucrum sed
propter

propter honorem Ecclesie,
howsoever such Ingenuity,
for the most part, is depri-
ved, and Ignorance prefer-
red. Certainly, there is an
error all over, but whether
the most to blame, you may
judge betweene the Doner,
and the Donce; If one
would not give, the other
could not receive. But *quo*
modo? I conclude on either
side with a false verse,
though true sense,

Improbatur ille Parson, tra-
delis in quoq; Patron.

Let none set their hearts
on worldly Riches, lest they
be served, as the Rich Miser,
who having filld a Chest
with bags of Gold, wrote
on the top of it, *Hic est Deus*

L

meus;

meus; A mad Knave being
 desirous to see the Rich
 Mans God, broke open the
 Chest, and finding Gold,
 tooke it away; and, under
Hic est Deus meus, wrote this
 Motto: *Resurrexit, non est
 hic. Anxie quaruntur, diffi-
 cile custodiuntur, ad ultimum
 omnino relinquuntur*; They
 are doubtfully got (as you
 see) hardly kept, and at last,
 whether you will or not, to
 be left. *Si divitia effluerint,
 non auferant nisi semetipsas*;
 If Riches passe away from
 thee, let them carry nothing
 with them, but themselves.
 Riches, without Gods bles-
 sing, are but the Fountaine
 of mishap, they make young
 men Fooles, and old men
 Atheists. But, mee thinks,
 wee are like the Young-man

in the Gospell: wee can say,
 wee can keepe all the Com-
 mandements, but wee are
 loath to part with our Pos-
 sessions: But by his favour,
 though hee would try a *Nisi*
prius with our Saviour, yet
 he sent his *Mittimus* along
 with him. It is easier for a
 Camell, &c. *Chrysologus* ob- *chrys.*
 serves, That *Dives* his Dogs
 were set to feare away Beg-
 gars, yet they licked *Laza-*
rus his sores; whence it may
 be noted, that Dogges are
 more naturally kind then
 some Rich Men. But all
 may take notice that *Mise-*
ricordiam qui seminat inopi,
sibi metit; cæli pluvia infun-
dit terram, lachrymæ paupe-
rum cælum rigant; Who
 lowes Mercy to the Poore,
 mowes it to him selfe; the

Pule.

Raine of Heaven refresheth
 the Earth, the teares of the
 Poore water Heaven, I can
 not here passe by Fulgentius
 his Comparison betwixt the
 Rich Miser, and the poore
 Beggar, without observa-
 tion. For Deserille, saith he,
purpurâ et bysso indutus
et quotidie splendide epu-
lans, quam iuavis sit in
illis epulis? quam pauper
in multitudinis diuitiarum?
quam nudus in pulabratis
dire questum? quam infir-
mus in sanitate corporis?
quam famelicus in saturitate
uentris? quam miser in gaudi-
is? quam desolatus inter
amicorum colloquia? quam
deiectus inter obsequia serui-
torum? Attende contra De-
um in paupertate divi-
tem, in miseria beatum, in
infa-

*in salute faciem, in vultu
 ribus sanam, & quidem sine
 dolo, sed non sine Domino,
 sine veste, sed non sine fide,
 sine bona vultuina corporis,
 sed non sine robore charitatis
 sine cibo, sed non sine Christo,
 canibus expositum, sed socium
 Angelorum. Qui non accipit
 bene de nobis, quae videbant de
 mensis diuitis, sed caelestem
 pauperum, vultibus rubor a
 ternis.* The Rich man was
 clothed with Purple and
 fine Silke, and daily feasted
 gloriously, but how empty
 was hee amidst his banquet
 ting? how poore was hee
 in his riches: how naked in
 his beautilfull garments:
 how infirme in the sanity
 of his body: how empty
 in the fulnesse of his belly:
 how miserable in his joyes?

how desolate in the conference of his Friends: how destitute in the dutifullness of his Servants: Marke againe *Lazarus*, Rich in Poverty, Blessed in Misery, Happy in Infelicity, Sound for all his Vileers, not without the Lord, though without a Land-lord; without Rayment, but not without Faith; without the outward health of the Body, but not without the inward strength of Charity; without Meate, but not without Christ; exposed to Dogs, yet accompanied with Angels; who did not receive the Crums, that fell from the Rich mans Table, but had his internall bowels glutted with the Bread of Heaven. Though the Leper.

per be an Hospitall of Diseases, yet (as Saint Cyprian very well observes) the flesh of the Leper is as faire to God, as hee, that is bathed in Milke, and Spices. How often shall wee reade, *Beati pauperes*, in Holy Writ: but never, *Totidem verbis, Beati divites*. Mistake mee not, I am not of that common Opinion of those, who say, *Quo auctior in divitijs, eo copiosior in vitijs*. A man that is poore in Earthly treasure, may thinke himselfe rich in Heavenly; You may be both rich on Earth, and rich in Heaven, poore on Earth, and poore in Spirit towards Heaven. Wee know *Abraham* hath his poore, and his rich Sonnes in his bosome. But mee thinkes, I heare the

L 4 words

words of a Reverend Fa-
ther. *Quisque Divisus est
que pauperis nemo Divisus
que pauperis animus vultu
sit.* It is somewhat to be
rich or poore, it is nothing
to be rich or poore, it is as
the mind is, the mind mak-
eth all. Saint Chrysostome
speaking of what mind
Dives carryed, gathered in
out of Abrahams doubling
and trebling. *Tu Tunc datus
receptis, tu, dona tunc in vultu
tas,* which words are wor-
king words, as hee contin-
veth, and containe in them
great Emphasis, understan-
ding by *Tu*, not that so
much, that hee had in pos-
session, as that he had made
speciall reckoning of. For
that is most properly tak-
med ours. In a word, once
again,

D. Chrys.

about


Agon

2 I

again,

againes *animus omnia facit*;
 Let mee then give this Ca-
 veat; that no man so farre
 dote on them, as (with *Abas*
 at the perswasion of *Iezabel*)
 to sell himselfe to worke
 wickednesse in the sight of
 the Lord, though hee be re-
 solved to put on Sack-cloath
 and Ashes to appease the
 wrath of God; lest the ini-
 quity of the Father in the
 Sonnes dayes fall upon the
 houses. Or, with *Anania*
 and *Sapphira*, for gaine to lie
 to the Holy Ghost, lest they
 fall downe dead at the Apo-
 stles feet. Or last of all, with
Judas, for a small Portion of
 Silver to sell his Master, lest
 they should with *Judas*, buy
 a Haker, and hang them-
 selves. I conclude this with
Arbitrarius *et* *quo hom*
enisse. L. 5. Inop

Arch.

Plus, anima, quam, deos, ha-
 bet, levioribus alis
 Pauper ad astra volat, dolci-
 que pecunia mole,
 Quos aluit, laesura premit,
 Nec Cræsus in auro
 Fata fugit, perdens, 
 non perditur umbra.

I think all Nobility hath
 Goodness of manners; but
 some in Prudence, others in
 Soul, and Body together;
 Soul only, or else in the
 Body. Some think in the
 presumptions. But
 I think, you may as well as
 Lady Honour keepeth her
 you, where this matchless
 am; If I should here tell
 is Capricious virtue prize
 Admire such, That Honour

Of the second end, where-

unto Subtlety tends,

Honour.

CAP. XV.



And now of Honor;

which Aristotle *Arist.*

termes Benefacti-

va gloria initium.

Aquinas saith, That Honour *Aquin.*

is *Cuiuslibet virtutis premi-*

um; If I should here tell

you, where this matchlesse

Lady Honour keepeth her

seate, you may marvell at

my presumptuous Enter-

prise. Some thinke in the

Soule onely, or else in the

Soule and Body together:

some in Prudence, others in

Goodnesse of maners; but

I thinke all Nobility hath

its;

its Originall from Virtue
 True Nobility being com-
 posed of Bloud, Miltie, and
 Power. Questionlesse, Kings
 neuer made any Noble man
Propter Lucrum, but as they
 thought, *Propter Meritum*.
 Perhaps some by Bywayes
 may buy Honour, but those
 that enjoy it so, & cape onely
 the commendations of good
 Politicians. For what they
 give in Money, for the most
 part as they haue in Hospi-
 tality. And herein (by the
 way) those Heraulds may
 be blamed, who Honour
 where it is not due, and
 shap so many new Coats
 for upstart Gentlemen. In
 this haue they no way to
 voyd a Censure, but to
 compound with *Africa* and
America to produce more
 Monsters,

Monsters, nor els they must
 make fewery Gentlemen.
 Vaine Honour is but the Ido-
 doll of Fools, for no wise
 man ever sought felicity in
 shadows. Indeed Euripides
 saith, The honest-mind-
 ed man is onely Noble,
 and not he, that descendeth
 of ancient Race. For wee
 knowe, in processe of time,
 though the stallion be good,
 yet by the Mares fault,
 the breed may alter, and so
 prove Jades. To this pur-
 pose valiant Ephidates a
 Shoemakers Sonne, being
 upbraided by Hermodorus a
 Peere, told him, my blood
 takes its beginning from me,
 and thine from thee its fare-
 well. Observe Seneca, Hee
 first asks you a Question,
 then gives you his Resolu-
 tion.

Euripides.

Seneca.

tion. *Quis generosus? Virtutem a natura bene compositus animus facit nobilem, cui ex quacunque conditione supra fortunam licet surgere.*

Salust.

But as I shall herein justly commend *Seneca*, so shall I not unjustly taxe the too severe Censure of *Salust* toward the Nobility of his time in generally, When hee thus upbraids them, *Contemptor animus, & superbia commune nobilitatis malum*; For where shall wee see superlative Arrogancy more settled, then in an upstart Gentleman?

*Histor.
1. 1. 1.*

True it is, that the Nobilitie of *Florence*, had once so ill behaved themselves, that the Citizens made a Decree; That, if any one had received a blow, or

or losse in goods, the party
damned might call him
to the Councils, and pro-
test him for one of the No-
bility; so odious was the
name. Among the Heathe-
nish Romanes, they joyned
the Temple of Virtue to the
Temple of Honour, and so
linked them together, that
whosoever would come to
the Temple of Honour,
must first passe through the
Temple of Virtue. Boast
not then thy lesse of thy Ho-
nourable place, but see, that
thou be justly worthy of it;
use rather the Spurs of In-
dustry, then the Stirrups of
Insolency.

I must confesse, Honour is
a good Brooch to weare in
a mans Hat, yet in this, Wise
men sometimes & fooles, take
their

their Fortune. Every man
 knowes; that *la fortune est si
 la fortune* Slippery is this
 Ladder of Fortune; and
*Quo altius scandis, eto gradus
 vias cadis*; The higher
 thou climbest, the more
 dangerous is thy fall; and
 the higher thou growest, the
 more subject to the danger
 of Windes; Why dost thou
 then wake proud, thou fragile
 earth and ashes? Wee have
 read, that *Caesar dum pomptus
 Alexander dum scripto loquidus*
 Ambition is like a Tor-
 rent, that never looks
 backe. Run then an easter
 Current, not over high, take
 not an Inventory of thine
 owne worth, nor wing thy
 thoughts with too high fly-
 ing Feathers; I lest they
 spread themselves so wide,

as

as to cover thy little world
 with their shadowes. Beware
 of Jealousie. Was it not
 Plinies Pride to finde out
 the secrets of Earth, and
 what became of him, wee
 reade it was his ruine. Ob-
 serve what became of that
 Tyrant Dionysius, who, be-
 ing strip out of his Royal-
 ty, was glad to play the
 Schoolemaster at Corinth,
 and instead of a Scepter,
 bore a Rod, so that of a
 cruell Tyrant, hee became
 a frowning Pedant. Or that
 Ruler Bladud, or Baldud, Graft,
 who by his Necromantick
 Art, and Daddies like re-
 deavouring to fly, falling
 broke his necke at Troy-neo-
 vana, now London. Nay, if
 you go to the Text, and you
 shall finde that Pride was
 the

the downe-fall of Babel, the
Gallowes for Haman, the
butcher for Nicanor, the
consumption of Herod, the
destruction of Antiochus, and
was not, for the same offence
Pharoah, and his host drow-
ned in the red Sea: Remem-

D. Bernard.

ber the words of S. Bernard,
*Quid tu igitur superbis, terra
et cinis? Si superbientibus An-
gelis Deus non peperit, quare
minis tibi, putredo et vermis?*
*Nihil ille Lucifer fecit, nihil
operatus est, tantum cogitavit
superbiam, & in momento, in
ictu oculi irreuerenter se-
paratus est; What therefore
wouldest thou have proud
earth & ashes? If God hath
not spared the Pride of An-
gels, how much lesse the
pride of Man, who is but pu-
trefaction and a worme?*

bnA

Lucifer

offer did nothing; wrought
nothing, onely he had proud
imaginations, and in a Mo-
ment, in the twinckling of an
Eye, hee is irrecoverably se-
parated from the blessed so-
ciety of the Angels, *S. Igitur*
Diabolus propter superbiam de
cælo dejectus est, multo minus,
superbus illis non intrabit. It
therefore (saith *Adams*) the
Devill for Pride was cast out
of Heaven, how then is it
possible, that a proud man
should enter therein?

D. Bernard.

Bad.

Neque enim debent ultra
cælum aspiciere, qui in crea-
torem cæli peccaverunt, &
dominium Majestatis. Nei-
ther indeed (saith *Origen*)
ought their Pride to behold
Heaven, who have sinned
against Heaven, and the
Lord of Majesty.

Orig.

And.

And note, Superbia dicitur
 tot in initium omnis peccati, ut
 pliciter ratione. Primo, propter
 causam, quia iniquitas in omni
 peccato, quia in omni peccato
 inuenitur contemptus dei, qui
 est quaedam causa peccati, ista
 autem contemptus est aversio
 a creatore. Secundo, quia prius
 mum peccatum fuit. Tertio,
 quia ex eo nascuntur reliqua
 peccata, secundum primum compo-
 situm, hoc est, medietate, et
 medietate. Primum est superbia
 the beginning of every
 sinne, for a three-fold rea-
 son. First, for the cause
 which is found out in every
 sinne, because in every sinne
 appears the contempt of
 God, which is a certain
 cause of sinne, and this con-
 tempt is a proud Aversion
 from the Creator. Secondly,

ly, because it was the first
 Sinner. Thirdly, because
 other vices are begot from
 this *Secundum primum & poste-*
rius that is, medietely, or
 immediately, as you may
 read more at large in *re-*
hæper de Combis.

lob. de
 Comb.

True hap-
 pinesse stands not either in
 Riches, or Honour, or any
 kind of terrestriall thing.
 Doe not then like the Day-
 labourer lift up thy hands
 to Heaven, and strike thy
 Mattocke into the ground.
 Be not like *Plinius* Eagle, ha-
 ving one Foote shut *more*
Anseria, whereby he swins,
 another sharpe after the
 manner of Eagles, whereby
 he snatcheth; have not
Campede aquilino pedem an-
serianum. Worldly affecti-
 ons joynted with spirituall.

These two things doe parallel as it,

As an Eagles Feather and a Goose quill.

Joseph.

Iosephus is so farre from these feete of two Proportions, that *Prius quam incipias communem habere cibum,*

magnis execrationibus adiurat te primum colere Deum; Before thou beginnest to take thy common sustenance hee adjures thee with great execrations, that thou first praise God. And Theodoricus invites us to this

Theod.

Action by the example of the Dove, *Columba, quam singula grana rostra deglutit, rostrum & oculos in altum, Deo quasi gratias actura, extollit. Accipit unum granum,*

& oculos in altum elevat, ac-
 cipit alterum, tertium, &
 quartum, & sic deinceps simi-
 liter ad singula grana facit;
 The Dove, when shee takes
 up with her Beake severall
 Granes, lifts up her Beake,
 and eyes towards Heaven, as
 if to give God thanks; she
 receives one Grane, and e-
 levates her eyes on high, she
 receives an other, and againe
 stirs up her eyes, she receives
 a third, and a fourth, and so
 in like manner shee doth for
 every Grane: And now he
 comes with a *Quidni ergo*
 & nos, ad singula Dei benefi-
 cia, oculos, & corda sursum
 tolleremus, & benefactori
 nostro optimo gratias agere-
 mus? And shall not we then
 lift up our eyes and hearts
 for the severall benefits, we
 have

have received from God,
and give thanks to our best
Benefactour? Hast thou
with *Adam*, by the Wo-
mans temptations offended
in Paradise; Hast thou with
Noah, by overmuch tripling,
been overcome with Drun-
kenness; Hast thou with
Herod for a Dancing Da-
mosell cut off *John Baptists*
Head; Hast thou with *Solo-
mon*, by the allurements of
strange Women worshipped
Idols; Hast thou with *Lot*,
taken so much of the Grape,
as to lead thee to an incestu-
ous Bed; or hast thou with
David, got a Pearle in one
Eye, and the other blood-
shot: Pray then with
him, that thy eyes be ope-
ned, that thou maist see thy
wayes; For when thou seest

another suffer for those
sinnes, whereof thou art
guilty, art thou not then ex-
ecuted by Attornie? Pray
therefore in season, and (if
it were possible) out of sea-
son; For how can it bee
presumed, that God ever
thought of one, that never
dreamt of him? Let not
thy Prayer bee like *Jonas*
Gourd; grow up in one day,
and perish in another. Let
not then the *Cinque-ports*
of thy senses allow of such
enticing inlets, as may make
thee a Slave to Satan. Let
not thine Iniquity be frozen
in Errour, nor benumbed in
the custome thereof, lest
from Suggestion should issue
Cogitation; from Cogita-
tion Affection; from Affe-
ction Delectation; from De-
lecta-

Ictation Consent; from
 Consent Action; from Acti
 on Custome; from Custome
 Obstinacie; from Obstinacie
 Hardnesse of heart; from
 Hardnesse of heart; Boas-
 ting; from Boasting Des-
 peration; from Despera-
 tion Damnation. Mans
 Soule is a precious Jewell;
 his Body the Cabinet; hee
 the Keeper of both. And,
 since hee is the Salt-celler of
 his owne Soule (the Soule
 being imprisoned in the
 flesh) hee should not suffer
 Ill-seasoned thoughts to
 usher him to ill Actions; lest
 by an hellish Arithmetick,
 hee make one sinne a thou-
 sand. For let him be assured,
 the first fruits of evill will
 bee punished in this World,
 the After-crop hee must
 leave

leave to God. Serve them
thy finnes, as *Plinius* Pigmies *plin.*
doe the Cranes, destroy
them in the shels; or, at
least-wise, as soone as they
are hatched, lest they grow
to multitudes, and then it
will prove a hard matter to
over-come them. *Zanc.*
Zanchy observes in his Booke, *De*
spiritibus Dei, that the Devill
hath twelve severall names
in the Hebrew, and twenty
and one in the Greeke text,
and all either of *Seducia* or
assuetudinis. We know the De-
vill had foure severall fields,
wherein hee might exercise
the part of a cunning Seeds-
man. In Heaven, as it is in
Isaiah; In Paradise with
the Woman, as it is in *Gene-*
sis; In the Church, as it is
known; And lastly, in every
Mans

D. Chrys.

Mans heart. Saint *Chrysostome* makes a Comparison betweene the Devill, and a Dogge; for (saith hee) as a Dogge waiting at the Table, if you give him any thing, will still waite for more; if nothing, hee will depart: So the Devill, if once you make much of him, he will waite diligently for farther Courtesies; but if you reject him, hee will forbear his temptations. Man is in perpetuall Action, where *Non progredi est regredi; non procedere recedere est*; For goodnesse without perseverance, is like an Almanacke out of date. Wee are like Spring-locks, readier to shut, then to open, to shut goodnesse from us, then to receive it to us: Or like
loose

loose Stones on the tops of Hills, willing enough to tumble downe, but slow enough to mount up without ayde. Like the Bird, that Saint *Anselme* found tyed to a Stone, which no sooner mounted, but presently was puld backe: The consideration whereof procured teares from this Holy Father, who bewailed the miserable estate of man, who endeavours by the Spirit to flye to Heaven, yet is stopt by the Flesh. It is with men, as it is with Raspisses, one Stalke growing, another growne up, and a third withered. Or as with Flowers: Grow up, Seed, and dye. Like the three Sisters of Destiny, *Clotho*, *Lachesis*, and *Atro-*

D. Ansel.

pos: The first spinning, the
second drawing out, and the
third cutting off the Thread
of mans life. Men are like
billowes of the Sea, which
tumble, one after another,
till they come to the Shoare.
Or like water powred out
of a Bucket, which the
earth quickly sucketh up,
and it appeareth not againe.
Or (if you will) like a
Glasse-house, wherein no
man knowes what Glasse
shall first be broken, but hee
that owes the house. Phine
then it is, That wee must
dy; the Poet can tell us, That
there is no Redemption
from Death,

Hor.

*Non si tricenis, quotquot erunt
dies,*

(Amice)

(Amice) places, illachry-

and *mailem* gawwib haocet

Plutona tauris. gahur brith

will stameth. Men are like

pillowes of the sea, which

Hence is it, that *Juvenall*
playes with the danger of
Mariners, and concludes
them not certaine of an
hours Lease of their lives,
because at all times there is
but an Inch betwixt them,
and Death. And aptly doth
my Kinsman translate the
danger of one under Ship-
wracke in his *Ovid*.

100.

George
Sandys.

As failles, Hart sinks, on eve-
ry rising Wave

Death sits in Triumph, and
presents a Grave.

M 4r

It.

It is concluded, that wee must dye; observe then the rule of *Seneca*, Who, in his Youth, exercised the Art *Benè vivendi*; and in his Age, *Benè moriendi*; For thy life is like a Journey, the lighter thy Burden, the easier thy Journey. Life is but a Parenthesis in a long Period, and who knowes, what will become of us, till wee heare that Watchword, *Venite Benedicti*, or *Abite maledicti*; Let the heart then of each Christian embrace Saint *Bernards* Legacie, which, if Story lye not, standeth in this manner on his Tombe, .

Tria vobis, fratres, observanda relinquo, quæ, ut potui, observavi. Primò, nemini scandalum feci, si quando

do incidit, sedavi, ut potui.

Secundo, Minus semper sensui meo, quam alterius credidi. Tertio, Læsus de ladente nunquam vindictam petij.

Ecce, Charitatem, Humilitatem, Patientiam vobis relinquo; Brethren (saith he)

there be three things, that I bequeath to your observation, which, aswell as I could, I have observed my selfe; First, I never gave scandall to any person, if any scandall happened, I pacified the matter to my power. Secondly, I stood upon mine owne conceite lesse, then I did upon other mens. Thirdly, when I was wronged, I never sought Revenge. Behold, Charity, Humilitie, and Patience I bequeath unto you.

M 5

What

What was said of all the Kings, that were mentioned in the Hebrew Text: They lived, they dyed, Well or Ill. For our parts let us live, that wee may dye; dye, that wee may live. For, as there is no *Habeas Corpus* from death; so, no *Habemus Animam* from Hell; that remains for ever.

Each man is a Comedian, Acts his Part, then to the Tiring house, and ther's an end; Snore not then sleepily in the state of sinne; Let us expect the first houre of the day to be the houre of our death; *Brevis est hora passionis, sequitur gloria sempiterna*; As *Ferus* noteth. Let every Third thought be thy Grave, and climbe up by the rounds of
Con-

Contemplation into Hea-
ven, *Memento in sublimi
supra illum eximium cali
globum defixam habere.* Death
is but the Orient of Weale,
and the Occident of Woe;
The uprising of Consola-
tion, and the downe-set-
ting of Perturbation; The
deliverer from Servitude,
the curer of Cares, the Pe-
riod to Paine, the Porter to
Paradise, and the condu-
ctor to the Deity. Thinke
not then of any worldly
thing, for all comes within
the compasse of Vanitie,
and vexation of the Spirit;
And whosoever thinkes any
Temporall thing to be *sum-
mam bonum*, fastneth feli-
city but to a rotten Cable.
Only think thou of that ever-
blessed name, *Iesus*, which
is.

is Mel in ore, In aure melor,
 & in corde Iubilum. I con-
 clude with those old but
 true Verses,

*Si tibi pulchra domus, si splen-
 dida mensa; quid inde?*

*Si species auri, argenti quo-
 que massa; quid inde?*

*Si tibi sponsa decens, si sit ge-
 nerosa; quid inde?*

*Si tibi sint nati, si pradia
 magna; quid inde?*

*Si fueris pulcher, fortis, dives-
 que; quid inde?*

*Si longus servorum in servit
 ordo; quid inde?*

*Si doceas alios in qualibet ar-
 te; quid inde?*

*Si faveat mundus, si prospera
 cuncta; quid inde?*

*Si Prior, aut Abbas, si Rex, si
 Papa; quid inde?*

Si

Si vota fortuna te tollat ad a-
-stra ; quid inde ?

Annos si felix regnes per
mille ; quid inde ?

Tam citò, tam citò praterunt
hac, & nihil inde,

Sola manet virtus, quâ glori-
ficabimur inde,

Ergo Deo servi, quia tunc
tibi provenit inde,

Quod fecisse voles in tempore,
quo morieris,

Hoc facias juvenis, dum cor-
pore sanus haberis.

FINIS.



THE
COMPTON
each level

Chapter

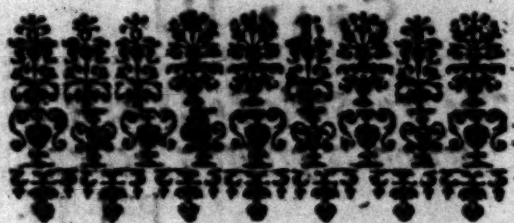
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A
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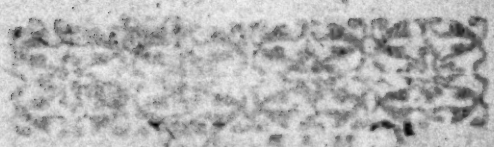
The Chapter

Chapter III

Of the End of the War



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Errata.

THe literall faults, I leave to the Iudicious Reader to correct; for the rest, as neere as I could (running cursorily over them) I have thus collected.

In the second Epistle Dedicatory, for the *fooles bolts*, reade *fooles bolts*. Pag. 17. lin. 11. for *Prudence*, r. *Temperance*. Pag. 48. lin. 5. for *& intelligentia*, r. or *intelligentia*. P. 64. lin. 8. for *so*, r. *sa*. p. 141. l. 8. dele *the*. p. 135. l. 15. for *wherein the*, r. *wherein is the*. p. 200. l. ult. dele *his eares*. p. 201. li. 1. for *thrist*, r. *thirst*. p. 203. l. 5. for *Catiphus Governor*, r. *the Caliph or Governour*. li. 15. for *Catiphus*, r. *the Caliph*. p. 250. l. 16. for *state*, r. *stall*. In the Contents Cap. 5. for *Definition*, r. *Division*.

Carpere vel noli nostra, vel ede tua.





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